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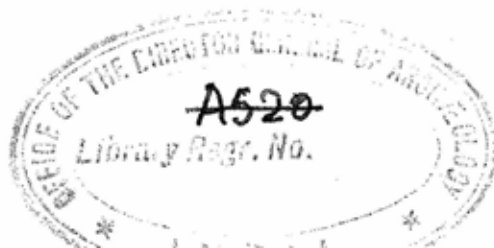
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The Siam Society.

(Founded 1904).

*For the Investigation and Encouragement of Arts, Science and
Literature in relation to Siam and neighbouring Countries.*

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Rules of the Siam Society.

I.—Name and Objects.

1.—The name of the Society shall be The Siam Society.

2.—The objects of the Society shall be the investigation and encouragement of Art, Science and Literature in relation to Siam and neighbouring countries.

a. For this purpose the Society will convene meetings, at which papers bearing on the objects for which the Society is formed will be read, or lectures given.

b. Such papers shall, if they are accepted by the Council, be published in a Journal, and the authors of them may, by permission of the Council, republish them in a separate form.

c. A further purpose shall be the formation of a Library of books and manuscripts bearing on the objects of the Society, and of an Ethnological Museum.

II—Membership.

3.—Members shall be classed as Ordinary, Honorary, and Corresponding Members. Both ladies and gentlemen shall be eligible as members of the Society.

4.—Ordinary members shall pay an annual subscription of Ticals 20, payable in advance on the 1st January of each year. Members shall be allowed to compound for life membership of the Society on payment of Ticals 240.

5.—Honorary Members shall pay no subscription, and the Council shall have power to reduce or remit subscriptions in special cases.

6.—On or about the 30th June of every year the Honorary Treasurer shall prepare a list of those Members whose subscriptions for the current year remain unpaid, and such persons shall be deemed to have resigned their Membership. But the operation of this rule, in any particular case, may be suspended by a vote of the Council of the Society. No member shall receive a copy of the Journal or other publication of the Society until his subscription for the current year has been paid.

7.—Candidates for admission as Members shall be proposed by one and seconded by another member of the Society, and if agreed to by a majority of the Council shall be deemed to be duly elected

8.—Honorary and Corresponding Members must be proposed for election by the Council at a general meeting of the Society.

III.—Officers.

9.—The Officers of the Society shall be :

A President.

Three Vice-Presidents.

An Honorary Secretary and Librarian.

An Honorary Assistant Secretary.

An Honorary Treasurer.

Six Councillors, the number of whom may be increased

These Officers shall hold office until their successors are chosen.

10.—Vacancies in the above offices shall be filled for the current year by a vote of the remaining Officers.

IV.—Council.

11.—The Council of the Society shall be composed of the Officers for the current year, and its duties shall be :—

a. To administer the affairs, property and trusts of the Society.

b. To elect ordinary members, and to recommend Honorary and Corresponding members for election by the society.

c. To decide on the eligibility of papers to be read before general meetings.

d. To select papers for publication in the Journal.

e. To select and purchase books and manuscripts for the Library, and any other objects for the Museum.

f. To present to the Annual Meeting at the expiration of their term of office a Report of the proceedings and condition of the Society.

12.—The Council shall meet for the transaction of business once a month, or oftener if necessary. At Council meetings five Officers shall constitute a quorum.

13.—The Council shall have authority, subject to confirmation by a general meeting, to make and enforce such bye-laws and regulations for

the proper conduct of the Society's affairs as may, from time to time, be expedient.

V.—Meetings

14.—The Annual General Meeting shall be held in January of each year,

15.—General Meetings shall be held, when practicable, once in every month, and oftener if expedient, at such hour as the Council may appoint.

16.—At Ordinary General Meetings of the Society eleven, and at the Annual General Meeting fifteen, members shall form a quorum for the transaction of business.

17.—At all Meetings, the Chairman shall, in case of an equality of votes, be entitled to a casting vote in addition to his own.

18.—At the Annual General Meeting, the Council shall present a Report for the preceding year, and the Treasurer shall render an account of the financial condition of the Society. Officers for the current year shall also be chosen.

19.—The work of Ordinary General Meetings shall be the transaction of routine business, the reading of papers approved of by the Council, and the discussion of topics connected with the general objects of the Society.

20.—Notice of the subjects intended to be introduced for discussion by any member of the Society should be handed in to the Secretary before the Meeting.

Visitors may be admitted to the Meetings of the Society, but no one who is not a member shall be allowed to address the Meeting, except by invitation or permission of the Chairman.

VI.—Publications of the Society.

21.—A Journal shall be published, when practicable, every six months. Four of the Officers, appointed by the Council, shall form the committee of publication, charged with the editing of the Journal and the preparing of papers for publication in the same. One of the members of such Committee shall be appointed presiding officer.

The Journal shall comprise a selection of the papers read before the Society, the Report of the Council and Treasurer, and such other matter

as the Council may deem it expedient to publish. Papers or communications presented to the Council may be in any of the following languages, viz. English, French, German, or Siamese.

22.—Every member of the Society shall be entitled to one copy of the Journal. The Council shall have power to present copies to other Societies and to distinguished individuals, and the remaining copies shall be sold at such prices as the Council shall, from time to time, direct.

23.—Twenty-four copies of each paper published in the Journal shall be placed at the disposal of the Author.

24.—The Council shall have power, with the consent of the Author, to sanction the publication, in a separate form, of papers or documents laid before the Society, which have not previously been published in the Journal, if in their opinion practicable and expedient.

VII.—Amendments

25.—Amendments to these Rules must be proposed in writing to the Council, who shall, after notice given, lay them before a General Meeting of the Society. A Committee of Resident Members shall thereupon be appointed, in conjunction with the Council, to report on the proposed Amendments to the General Meeting next ensuing when a decision may be taken, provided that any amendment to the Rules which is to be proposed by such Committee to the General Meeting shall be stated in the notice summoning the meeting.

CONTENTS.

ORIGINAL CONTRIBUTIONS.	Page.
The Aims of the Society: by O. Frankfurter, PH. D.	1
The Foundation of Ayuthia: by H. R. H. Prince Damrong ..	7
On Siamese Proverbs and Idiomatic Expressions: by Colonel G. E. Gerini, M. R. A. S.	11
Notes Laotiennes: by Pierre Morin	169
On the Menam Mun and the Provinces in the East: by Phya Praja Kitkarachakr	175
King Mongkut: by O. Frankfurter, PH. D.	191
NOTES, ETC.	
The Foundation of the Society	209
Ordinary general meetings—First	211
" " " Second	217
" " " Third	219
" " " Fourth	221
Report and Accounts for 1904	223
Meteorological Records	225
To Contributors	228



The Society does not admit any responsibility on its part for the views expressed by the contributors individually. In transliteration each author has followed his own system.



The Aims of the Society.

BY O. FRANKFURTER, PH. D.

Perhaps in discussing the aims of the Society, I am, as the Siamese saying has it, "selling cocoa-nuts to the gardener." But everyone who has tried to go deeper into questions connected with the history, literature, science, art, or economic conditions of Siam, has seen his path hampered, and this must be taken as my excuse for this undertaking. It is a foremost aim of this Society to smooth the way; by the publication of our Journal and by the discussions in our meetings to furnish everyone with the material on which to base his conclusions. I consider that we are the workmen to collect the materials on which the master builder may at some future day erect the edifice, in the shape of an encyclopedic work on Siam.

Many, of course, are the obstacles which beset our way. The known history of Siam, as a political entity, only dates back as far as 1350, the foundation of Ayuthia by the Chiengrai dynasty. From that date we can in a rough way trace the history up to our own times. We have in the Phongsavadan, as written by Somdet Phra Boromanujit, a beacon, so to say; and we may in some instances supply missing links from the history of neighbouring countries and other documents. But this labour has scarcely been commenced, if we except such works as Anderson's "English Intercourse with Siam in the Seventeenth Century" and Lauvier's "*Etude Historique sur les Relations de la France et du Royaume de Siam de 1682 à 1703*," and Sir Ernest Satow's "Intercourse between Japan and Siam in the Seventeenth Century." But in all these books the "culturhistorische" element, as the Germans call it, is missing, the element which gives life to the dry bones, the element which we can trace in literature and folklore, in the three-fold division of the Traived—the Rajasat (art of Government), the Horasat (astronomy), and the Nitisat (rules of conduct)—and in the folklore tales as they have been edited in Siamese, but not, unfortunately, generally accessible, with the exception of, for

instance, short notices appearing in Bastian's book, and in Benfey's "Orient und Occident."

It should be our duty to help in collecting the chronicles, where all this can be found, and necessarily the question of a bibliography arises. The excellent work of Satow is known to all who are interested in Siam; but since its publication some 20 years have elapsed, and during this time many books, good, bad and indifferent, have been published, monographs have appeared in Journals, and books have turned up which were unknown to the compiler. In other cases the bibliography must be corrected as an apparent reference may be misleading. Thus "Ed. O'Farrell, Siam au Vingtième Siècle" is mentioned, a highly promising title; but it is only a skit the scene of which was laid by the author, for reasons perhaps known to himself, in Siam. The portraits in Hausleutner's "Galerie der Nationen, Stuttgart, 1796," which is not mentioned by Satow, were taken from La Loubère; but from preconceived ideas the faces of the people are painted black, while a Queen of Siam appears in what might pass muster as a European Court dress and her complexion is white. And by the way, how hard such errors die is made apparent from Schlegel's "Siamese Studies"; starting from the theory of Siam meaning black, he argues that the conquerors of Siam must have been white, or, as it is now the fashion to say, Aryan. Again Satow marks with a sign of interrogation the "Voyage des Ambassadeurs de Siam en France." But the book exists, was formerly frequently quoted, and is in part interesting reading, although it is written more in honour of Louis XIV. and his Court than as a relation of the doings of these Ambassadors.

Of Siamese literature we appear to have only the bibliography contained in Pallegoix' "Grammatica Linguae Thai," and comprehensive as it appears to be it requires revision. We require a real catalogue raisonnée, and to edit such a one should certainly be one of the aims of the Society.

A closer study of the various dialects of the Thai languages is desirable, including all the dialects spoken from the frontiers of Yunnan down to Singora. Hand in hand with these studies should go those of an epigraphical nature. It would be interesting to trace in detail the connection of the different alphabets in which the Thai languages are written; for here also we can see that all these alphabets appear to be a modification of some Indian alphabet and that

the materials used in and for writing, account for the difference in the characters.

In close connection with these studies are of course those of an archæological nature. We ought to try in giving a description of the monuments, not over numerous it is true, to trace the gradual development, the influence which led to the modification of style from the Brahmanic art to Buddhist art, and I am sure we should be able to arrive at historical conclusions of no mean value, especially if we take into consideration the statues of the Buddha, their varying features, their connection with the Hindu Gods. The same may be said of the coinage of Siam, though there might be great difficulties inasmuch as up to recent years no date was shown on the coins.

What enormous influence the Aryan India had on the neighbouring countries in the South and East, is shown by Professor Kuhn in his excellent monograph on the subject (Munich, 1901). This we can trace in Siam, in historic times, in the collection of laws, while at the same time we can in many instances elucidate obscure points in Indian laws by that of Siam. This is seen in the law on domestic institutions, marriage and divorce, and in the law on debts where we find the well-known Indian maxim that for a claim wrongfully entered double the amount has to be paid to the accused. In the law on slavery, too, we find the same seven kinds of slaves as in the law-book of Manu, and this in spite of the fact that the recension of Siamese law was made only at the beginning of last century. We can trace the curious custom to mark a place where spirits are sold, by a red flag, to the Laws of Manu, where the same custom is mentioned. All this will necessarily soon be a thing of the past, and it is for us to see that these records are kept.

Indian influence again we can trace in the often misunderstood expressions, "Savoi Rajasombatti," "Kin Muang." They are survivals from the time the Aryas conquered India; for the conquered were the food, the king and the nobles were the eaters. So it is laid down in the Rig Veda, as is shown by Professor Weber in the *Râjasûya* (Berlin 1893). It is curious to note too that in Siamese law, theoretically at least, a higher position is reserved for the Brahman, for which, unless we proceed historically, no *raison d'être* exists. We still have for the Minister of State (Senapati) a name which properly signifies a General, and that this was the original meaning we can learn from the *Rajaniti*, and also in the

expression as it occurs in the title of the Ministers of State having an arm of might (Parakramabahu).

The Thai calls the Chinese his younger brother, and his language has affinities with that of China. The Burman also calls the Chinese his relation, but no affinity of language seems to exist, though both Burman and Siamese were immigrants into their present homes. The Thai is himself considered a Mleccha. But who they were, or who the autochthones were, whom the newcomers drove away, must be a matter of speculation until we find archaeological remains to serve as a basis of history. There are amidst the Thai population now living in Siam tribes whose language and manners are different from those of the surrounding populations. To a certain extent we can trace the wanderings of the Thai race from the South of China to what is now called the Menam (Chao Phya valley. How far such a mixture of people and race has taken place, is best shown in the names of the different populations. For us at the present time "Yuen" means Annamese; but the Lao of the North designate themselves by the name of the "Thai Yuen"; and the Annamese of Annam are called the "Keo." And Camoens, it may be recalled, says:

See how in distant wilds and walds lie pent
The self-styled Gueons, salvage folk untimèd;
Man's flesh they eat, their own they paint and sear,
I randing with burning iron—usage fere.

This again would lead us to an investigation of the economic conditions of Siam. The sources for this are not very numerous, especially if we take into consideration that the population of Siam is an agricultural one, and that trade in former years was a sort of revenue in the hands of the Government, entirely new conditions being brought about by the treaties. We should be interested in finding what means were adopted to create the supply of coined money, how copper tokens of $\frac{1}{4}$ th and $\frac{1}{16}$ th of a fuang were created to do away gradually with the cowries. More interesting even is the attempt which was made to create a gold coinage, of which one now meets with specimens at very rare intervals. An investigation into these economic conditions will necessarily lead to an enquiring into the agricultural conditions and the natural produce of the soil, while meteorological observations carried on for a number of years should be published. All this might perhaps lead the enquirer to ask about

the distribution of the people, which I take it, was originally determined by their capacity to cultivate the soil. In this connection too it would be interesting to enquire into the relations of the old titles; Phan, Mun, Khun, Hluang, and the new titles of Indian origin Phra (vara, excellent) and Phya (varyas, more excellent)

The origin of the industries, handicrafts and arts is well worth studying. On the gold and silver worker's art and handicraft nothing seems to have been published; and it is interesting to find that in countries so wide apart as Russia and Siam the same kind of work is produced, though it would appear by different methods. Similarly with painting, sculpture and the potter's art. It is now known that the so-called Swankhalok porcelain was made in Siam ; whether other kinds of porcelain were ever made in Siam is doubtful, no kilns having been found. We know that porcelain was painted in Siam in recent years, but that most of it was prepared in China for the Siamese market. About the symbolical character of the designs, by which Chinese as well as Siamese porcelain is distinguished from the porcelain of Europe, we have no very definite notions. Whether we shall ever be able chronologically to fix the date of the different specimens in the absence of distinguishing marks, appears doubtful. But to go deeper into the subject, even if we are liable to make mistakes, is well worth while in this fascinating study.

The history of arms and weapons is also one which requires elucidation - how far they were emblems of rank, in the same way as the vessels given to noblemen as a mark of their dignity.

A word might be said, too, of music and theatricals. Certainly Mr. Warrington Smyth, in his book, gives some specimens; in old books we have the specimens given by Gervaise and La Loubère; in more modern times Ellis has written about it; and last but not least Professor Stumpf in his " *Tonsystem und Musik der Siamesen* " has produced certainly the most important essay on the subject. But we want more, and a comparative study in connection with theatrical performances, the ordinances governing such performances with regard to dress and with regard to the sex of the performers, and also in connection with the instruments used, would be highly interesting.

The field is far from exhausted, and in conclusion I may be allowed to point out that " *Facies non omnibus una, nec diversa*

tamen qualem decet esse sororum" characterises the civilisation of all people, whether they live in the north or the south, the east or the west. And furthermore as Goethe says :—

Wer sich selbst und andre kennt, wird auch dies erkennen
Orient und Occident sind nicht mehr zu trennen.



The Foundation of Ayuthia.

By H. R. H. PRINCE DAMRONG.

There is an old city to the south-west of Suphanburi (Suvarnapuri) near the range of mountains which form the boundary between Mueang Suphan (Suvarnapuri) and Kanchanaburi. The river which ran near the city was called the Nam Chorakhe Suphan; but at the present day it is dried up in places and is shallow and is consequently not navigable.

The city is called by the people Mueang Thao U Thong (the city of King U Thong) and there is a tradition that Thao U Thong reigned over this city until an epidemic broke out and the people died in great numbers. He then abandoned the city and turning to the East looked out for another place to establish the capital; but the epidemic did not abate. He then crossed the Suphan (Tachin) river to escape the ravages of the epidemic, and even at the present time near the Suphan river there is a place called "Tha Thao U Thong" *i. e.* the crossing of King U Thong.

On a journey which led me up to Mueang Thao U Thong in 1904 I found it to be an old walled city, with several ponds dug near it, and it gave me the same impression as the old city of Sukhothai. In the city itself were numerous remains of brick moulds which clearly showed, that they were the remains of old temples, and there were also some temples which showed the form of a Chedi. I also found several old statues of the Buddha, and images of Hindu Gods the workmanship of which was similar to those found in Phra Prathom Chedi. From enquiries made of the people, I also was able to obtain some old coins which were dug up some years before and which showed the emblem of a conch-shell in the same way as the coins found in Phra Thôn. This would lead to the conclusion, that the town would be contemporary with the old city of Phra Prathom Chedi, and much earlier than the present town of Suphanburi. But some of the chedis appear to be of more

recent origin and would appear to date from the time of Ayuthia, and the remains in Mûang Thao U Thong would therefore date from two different periods. This city appears to have been one of the capitals of old Kings, and as the course of the river deviated, it was necessary to dig wells to use in the dry season for water supply. The want of water continued, so that an epidemic arose and rendered existence in that place impossible, and it was therefore necessary to abandon the city and to remove to another place. This, I suppose, is the origin of the tradition, that the city was abandoned on account of an epidemic.

It may not be out of the way to recall the fact that there were many cities, abandoned in this way; so for example the old city of Sukhothai. Even in recent history we have an example of a town being abandoned in this way. When in 1867 King Mongkut went to Phitsnulok (Vishnuloka) by the Aggarajvoradej, a large steam yacht with two funnels, he was able to proceed up the Phichit river. At the present time this river is so shallow that it cannot be used for navigation, and it became therefore necessary to remove the town to the new river bed at Klong Rieng.

It is known from the Phongsavadan (Vaiṣṇavatāra) by Somdet Phra Boromanujit that a king by name of Phra Chao U Thong (King U Thong) established the capital in Ayuthia in 1350. The old city of which I have been speaking is called the city of King U Thong, (or Thao U Thong or Phra Chao U Thong), and the question arises, are there two Kings of the same name or only one. The annals relate that U Thong came down from Thepanakhon (Devanagara) south of Kampheng Phet, and it is related, that he got his name from the fact that he was sleeping in his youth in a golden cradle. Of Phra Chao U Thong that is all that is known, and we are otherwise dependent on hypotheses.

In old inscriptions such as that of Sukhothai, Suphan is called Suvānabhūmi and not Suvānaparī. Now the word U may be translated as cradle or as origin. Thus we speak of U Nam origin of water, and of U Khao origin of rice, as the two necessities of life for founding a settlement. If we therefore translate the Siamese name U Thong, by Suvānabhūmi, we mean by it: the origin of gold. The King therefore who reigned over that city, was the Thao (of) U

Thong or **Chao** (of) **U Thong**, in the same way as a person is called the **Phra** (**Chao** (of) **Krung Sri Ayuthia**, or **Chao** (of) **Chiengmai** without reference to his personal name; he is simply called the **Chief of Mtiang U Thong**.

Attention may be further called to the fact, that **U Thong** is situated in the middle of two towns, that to the west being called **Kanchanupuri** and that to the east **Suvarnapuri**; the translation of these names is **Gold City**. In old records we only have the name of **Suvarnabhūmi**, (the origin of gold), and we may therefore presume that **Suphanburi** and **Kanchanaburi** were established in later times because **Suvarnabhūmi** had to be abandoned.

The question therefore arises, are we to presume that **Thao U Thong** was also the founder of **Ayuthia**. We have to take into consideration, that when **Phra Chao U Thong** abandoned **Suvarnabhūmi**, on account of an epidemic, he went straight to the east towards **Ayuthia**, which is only at a distance of three days, and he would not encounter any of the difficulties which he would have done, if he had come with his people from **Mtiang Thephanakhon** (**Devanagara**).

We know from history that **Ayuthia** was an old city, which existed before the advent of **Phra Chao U Thong**; he, however established the capital there, and assumed the name of **Somdetch Phra Ramadhipati**. From this fact we may assume that before he came to **Ayuthia**, he must have had another title, and been known as **Phra Chao U Thong** because he was then **King of U Thong**.

It is recorded in history, that in the reign of **Phra Chao U Thong** the States from **Nakon Sawan** to the north were dependent States. If **Phra Chao U Thong** came from **Thephanakhon**, which is near to **Mtiang Kampheng Phet** and **Mtiang Phichit** and north of **Nakon Sawan**, which are only at a distance of one or two days each, how can we assume that all these places were dependent States? How can we assume that followed by a large number people and passing through these States, he should not have found any inconvenience? Suppose, however, that **Thao U Thong** came from **Mtiang Suphan**, this would be more in accordance with actuality than to assume an immigration from the North. It may be assumed that when **Chao U Thong** established his capital at **Ayuthia**, he could not remove all the people from his old residence, and **Khun Hluang Phagnua**, the

elder brother of the Queen Consort, remained in his old residence, where, in having to look after his own interest, he was appointed Phra Paramaraja to administer the old city.

Müang Suvarnapurī may have been established at the same time as Ayuthia. Phra Ramesuen the King's son was made Governor of Lopburi, in the north, which is near to the dependent States, to look after them. All this seems to speak for the statement that Phra Chao U Thong came from Suvarabhūmi and not from Devanagara.

I have only one more word to add. If the theory which I have put forward with regard to the establishment of Ayuthia as a capital is correct, it does not in any way militate against the well established fact that the Thai race came from the North.

The ancestors of Phra Chao U Thong had certainly once established their capital at the city of Tritung or Pèp, a little below Kampheng Phet on the western bank of the river, and perhaps they established another city known as Devanagara, the position of which is said to be a little lower down on the eastern bank. But instead of immigrating direct to Ayuthia, there are reasons, as I have explained, to assume that they have come down to Suphan or even more south and remained there for generations before the capital was established at Ayuthia.



On Siānese Proverbs and Idiomatic Expressions.

By COLONEL G. E. GERINI, M.R.A.S., M.S.S.

1.—A Neglected Subject.

Though the Siānese language is no less rich in proverbial lore than those of other foremost nations in the Far East, it is surprising to notice how little attention has hitherto been bestowed upon this subject so redolent of interest to the philologist and ethnographer, and so instructive to the student of the manners, opinions, beliefs and character of this genial people.

No one before the late Bishop Pallegoix ever attempted to present anything like a list of common Siānese sayings. But even then, the proverbs that the prelate just referred to gives in his "*Grammatica Linguae Thai*," in his dictionary, and in his description of Siām, are so few in number as to fall short of a bare dozen, and furthermore they do not appear to have been invariably selected among the best. Such an exceedingly meagre list is what has formed for later writers the store to draw upon in their turn; hence, it is no wonder they have but seldom and sparingly put it under contribution.* Indeed, it should be stated for truth's sake that Siānese

* The Siānese adage as regards the liability of both elephants and men to slip or stumble is adopted as a motto by Captain (afterwards Colonel) James Low on the front page of his grammar ("*A Grammar of the Thai or Siamese Language*," Calcutta, 1828.) This is the only proverb figuring in that work. Colonel Low requoted it later on in his essay "*On Siamese Literature*" that appeared in the *Asiatic Resarches*, vol. XX (p. 373).

In his "*Grammatica Linguae Thai*," Pallegoix merely gives nine proverbs, eight of which are repeated, in translation only, in his "*Description du Royaume Thai ou de Siam*," vol. I. pp. 401-402. In his "*Dictionarium Linguae Thai*" he quotes some two or three more.

More or less accurate translations of nine maxims, mostly from Phrah Ruang's work are supplied in the "*Siam Repository*" for 1872, pp. 108, 121 and 191. This sums up about all Western labour in this particular field, with the exception of the work alluded to in the note at foot of next page.

proverbs have formed the object of a special essay by Professor Lorgeou, while still Consul for France in this capital many a year ago ; * however, as I have had no access to his monograph I am unable to form an estimate as to the mode and extent of treatment the fascinating subject has received therein. With this single exception, I am not aware of any particular study on Siānese proverbs having so far appeared in European languages.

Surely, it is high time that more ample lists not only of proverbs proper, but also of idiomatic phrases current among the people should be gathered and published, if for no other purpose at least to demonstrate that the Siānese are far from lacking that description of concise, pithy sayings that form so great a part of the folklore of other nations.

2.—Importance of Siānese Proverbs.

Indeed, it may in this respect be fairly claimed for the people of this country that their literature, and still more so their vernacular idiom, is remarkably flavoured with savoury bits of worldly wisdom and pointed phrases, many of which favourably compare in sparkling wit and trenchant epigrammatic terseness with those even of Western nations. The field is, in fact, a surprisingly wide and promising one for the collector, especially if it be made to include also such local saws as obtain in the different districts and out-of-the-way tracts of the country, and the proverbial lore of other branches of the original Thai stock, such as, for instance, their nearest kinsmen the Lāu, whose folk sayings are so far entirely unknown, but which appear to me, judging from a few specimens obtained, fully to deserve investigation.

The importance of having a collection such as is here referred to undertaken and carried on as thoroughly and speedily as possible cannot be overrated, and will by itself appeal in all its manifold bearings to every one interested in the study of the people of this country. For it is principally through an investigation of such

* E. Lorgeou, "Suphasit Siamois," in the *Bulletin de l'Athénée Oriental* for 1881-82.

neglected fragments of local wisdom and precious documents of worldly lore—rightly defined by Lord Bacon as the index of “the genius, wit and spirit of a nation,”—that we can arrive at an adequate knowledge of the people’s character, gain an insight into their modes of thought and peculiar ways of life, and acquire a better understanding of certain of their manners and customs, of which proverbs often present so life-like a picture not to be found elsewhere. As art is the mirror of pathos and aesthetical refinement, I should be inclined to say that so are proverbs a mirror of the national character and ethical development. It is in them that we can see reflected at its best the people’s heart, as well as some peculiar processes of psychical and intellectual evolution which they often reproduce in their successive phases, forming so to speak, a serial documentary history of the inner nature of the people as well as of its outer explications. A most fascinating study, on the absorbing interest of which I need dwell no further.

3.—Cautions to be observed in their collection.

Attention to several essential points is, however, needed in collecting proverbial sayings in this country, especially such as occur scattered in the national literature and the modern publications. As we are all aware, from the remotest period Indū civilization has largely influenced both the character and modes of thought of populations of the Thai race, chiefly after they entered the Mē-Nam Valley, where some of the main centres of radiation of that civilizing influence had been early established. The modification alluded to was principally brought about through the agency of the religions that the Indū immigrants brought in with them, along with their elaborate systems of philosophy and concomitant refinements of ethics, polity, and so forth.

The Sanskrit and Pāli literatures, so rich in aphoristical and apophthegmatical lore, in precepts and rules of conduct, have naturally contributed largely in forming the bulk of choice Siāmesé sayings, especially such as appear in the “Niti” or ethological literature of the country. To give but an example, I find it stated by a good native authority, that the Pāli treatise known by the name “Lokanīti” i. e. “The World’s Guide” or “Mankind’s Guide,” has from time immemorial been the model after which

Siamese writers of metrical compositions have fashioned their aphorismic productions. *

One must therefore exercise no little discrimination in gleaning proverbs and akin locutions from the local literature, for it is in the majority of instances quite likely that such sententious sayings have been drawn from either Sanskrit or Pāli sources, such as, for instance, the two great Indū epics, the "Avadānas" or legends and sacred stories, the "Pancatantra"; or the "Jātaka," the "Milindapañhā," and other popular works of the voluminous Buddhist literature.

Such a danger, however, fortunately but seldom exists for sayings that are picked up from the mouths of the people, especially up country. Most of these have been traditionally handed down from considerable antiquity, and are more likely to prove the genuine embodiment of primitive wisdom and humour.

4.—The oldest Siamese collection of proverbs.

Among the collections of old proverbial lore extant in local literature and most widely diffused all over the country, the one best entitled to be regarded as genuinely Siamese, nay Thai, is that going by the name of "Sup'hasit P'hrah Rūang" or "Baññat P'hrah Rūang" (สุภาษิต พระร่วง or บัญญัติ พระร่วง) i. e. the "Maxims—or Precepts—of King Rūang," on account of their authorship being ascribed to the potentate of that name who reigned at Sukhō-thai—the first capital of an united and independent Siām,—during the latter half of the thirteenth century.

It is to this justly famous ruler that the country owes its redemption from the secular Kambojan domination; its original constitution into a vast autonomous empire extending from the upper reaches of the Mě-Nam to the sea of the Straits and from the Salwin to the Middle Mě-Khōng; the creation of the first Thai alphabet, and the birth of a national literature. The well known inscription

* See "Vajirāññā" Magazine, 1st series, vol. II, fasc. VII, 6th month of R. S. 1247 (= April-May 1885 A. D.), p. 60. On this and following pages six of the seven chapters (or cantos) of the Pāli original are printed, parallel with a metrical translation into Siamese by the late Phya Srī Sunthon Vohār (Noi).

erected at Sukhōthai shortly after the close of his reign in or about 1300 A.D., is the earliest epigraphic monument in the Thai language and in the new writing devised for it, in which the recently freed people, conscious of its own power and confident in the future, proclaims its glorious achievements and expresses its new feelings and aspirations. The *Memoirs of Lady Nobamās*, one of the most brilliant ornaments of King Rūang's Court, though considerably retouched and interpolated later on, probably also received their first redaction during the same reign, and there can be but little doubt that "King Rūang's Maxims" not only belong to the same period, but are the work of the monarch himself to whom they are traditionally ascribed and in whose mouth they are put. Despite their having more than once suffered modifications, they still bear, as will be seen directly, more than one hall-mark of authenticity both in the archaic language in which they are framed and the spirit of manly independence that breathes through them, which is quite the characteristic of the age; while they are couched in that terse, laconic form prevailing in the inscriptions of the period, which has seldom been surpassed after that except in sententious poetry of the highest order.

These peculiarities become evident at first sight, so that no doubt can be entertained as to their genuineness as a home product, especially after a moment's consideration has been given to the particular conditions of the time. The nation had then just been rising from its secular vassalage to a station of absolute independence and unexpected grandeur. By a wonderful stroke of good luck Siam had realized her own ideals, surpassed even, mayhap, her most ambitious hopes; for her former mistress, Kamboja, had been crushed into atoms and disabled almost for ever, and her other rivals were kept in proper check. Everything that savoured of her former subjection and reminded her of her but recent oppressor had been discarded—dress, language, writing, literature: all in fact that could be readily cast off which formed a connecting link with her unpleasant political past.

Under such circumstances it is not likely that the teachings of her recent masters would be retained in the novel gospel proclaimed by the mouth of her liberator himself to his people.

Hence it is that I am inclined to regard the "Maxims of King Ràng" as a genuine product of the period; as the ethical Code of the re-born nation, embodying the outcome of the wisdom matured during the long centuries of servitude and tempered and made more poignant by the novel spirit of freedom that pervaded the age. Taken even from this single standpoint the collection of proverbial lore alluded to is of the highest value as unfolding to us a picture of the inner conscience of the Thai people at that most brilliant period of their national existence.

5—Characteristics of Siamese Proverbs.

It is on the moral treatise just referred to that I have mainly founded my present observations on Siamese proverbs. For the remaining part these remarks have been supplemented by reference to other time-honoured adages, saws, and idiomatic phrases collected mostly from the mouths of the people, which either from their antiquity, naive originality, or local colouring seem to me to be genuine local productions, and not exotic importations or spurious imitations of the foreign article.

When a far more extensive collection of such shrewd bits of local lore shall have been brought together from every nook and corner of this country, it will be possible to pass a definite judgment on their intrinsic worth, both as historical and ethical documents of the inner nature of man and his surroundings. Whatever be the ultimate conclusion then arrived at, however, I hardly presume it can much differ from the provisional one I think myself justified in now coming to on the basis of the comparatively few specimens I have examined. And this conclusion is, that Siamese proverbs,—whether in terseness, caustic wit, or pithiness; in shrewd wisdom, sound sense, or the principles they inculcate; in the remarkable knowledge of the human heart they display and the miniatures of certain phases of domestic and rural life they unfold,—can favourably compare with those of other nations, no matter whether of the East or West. If at times inferior to those of classical Europe in acuteness and elegance, or to those of classical India in elaborate imagery, they almost invariably surpass those of the Malays in both conciseness and originality and often those of the Chinese in propriety and neatness of expression, while but rarely yielding to them

in pointedness and masterly laconicity. To such merits is largely due the difficulty Europeans find in understanding and appreciating them to their full value, although, as will presently be shown, Siamese thought runs much in the same grooves as our own. The fact is that in order to adequately grasp the meaning and purport of a Siamese proverb, to unriddle the allusions to mythical or legendary lore occasionally foreshadowed therein, to seize the point of all the wit disguised under apparently plain but often double-edged sentences; and, in fine, to fully appreciate the delicate shades of local colouring, or the life-like scenes at times only outlined and at others vividly portrayed within so small a compass, it requires such thorough knowledge not only of the country and people, but also of their both written and unwritten lore as it is very rarely given to a European to attain.

Proverbs are, in Siām, ranged under the generic designation of "Sup'hasit" ["Subhāsīt," from the Pāli "Su-bhāsīto" and Sanskrit "Su-bhāṣita," both meaning "Well-spoken word," "Fine saying," and the like.] This category therefore includes also rules of conduct, advice for the management of life in its various stages, and instructions on politeness, all matters that have specifically nothing to do with proverbs proper. A distinction has accordingly been made, in agreement with European ideas, between this class of sayings and the rest of their Siamese namesakes in the bibliographical sketch of local "Sup'hasit" literature appended to this paper. (See Appendix A).

As in most countries, and rather more distinctly so, Siamese proverbs are in the majority of instances got up in rhythmical form with relative outfit of jingles, alliterations, etc., after the fashion of local metrical compositions. In such cases often, though not necessarily so, the sayings are in distichs or quatrains, the limbs of which may be decomposed into as many separate sentences each making complete sense. But in other instances, as in Malay proverbs, the verses or couplets are antithetic, and then they cannot be sundered and quoted independently without impairing the meaning and, what is still more important, destroying all the zest of the point springing from the contrast of the ideas expressed therein. All sets of proverbs occurring in Siamese literature are without exception

arranged in metrical form; but those current in the mouth of the people are not unfrequently doggerel rhymes and even plain unsophisticated prose. Such are, in my opinion, the adages that have most chance of proving genuine indigenous products and that best preserve the original form of redaction. A glance at the examples subjoined will, better than any description, illustrate the points brought forward above.

6.—Summary survey of P'hrah Ruang's maxims.

Taking first, in order of antiquity, the proverbs of P'hrah Ruang; a few quotations will suffice to give an idea of the moral they inculcate and of the picture they present of their age. For further considerations I refer the reader to the translation in full of them appended at the end of this paper (See Appendix B).

After the first few lines we come upon a precept suggestive of the novel spirit pervading that period:—

คน เปน ไทย อย่า คบ ทาส “Being a freeman don't associate with slaves,” which has about it a dim ring of the “*Civis Romanus sum*” and at the same time reminds us of the proud utterance of the Roman matron while bathing in the presence of a slave. The saying is quite characteristic of the age when it is said the title of “Thai” (ไทย) or “Free” was first adopted by the race that has since ruled this country.

Frequent wars were, however, still required in order to maintain the position gained against the machinations of wily, if not always powerful rivals; hence it comes that we find a series of precepts urging the necessity of vigilance both in time of hostilities and in peace as a protection against treachery.

น้า คัก อย่า นอน ใจ

In the presence of the enemy do not be remiss;

เมื่อ เข้า คัก ระ วัญ ตน

When in war guard thyself;

ที่ ทักษะ มี ไฟ ที่ ไป งาม มี

Have fire in readiness with the troops, and a companion with you when going about; etc.

เพื่อน, งาม

Pride and honour are impressed in such maxims as :

รัก ตน กว่า รักทรัพย์

I love thyself more than treasures;

สู้เสียเงิน , อย่าเสียศักดิ์

Sacrifice wealth rather than honour;

which last, by the way, airs the Gaelic Proverb: "Honour is nobler than gold."

Examples of other precepts have been, for the purpose of easier comparison, arranged under separate headings hereunder.

Loyalty and devotion to one's superiors:

อาษาเจ้า ตน จน ตั้ว ตาย

Stand by thy princes until death;

อาษา นาย จน หอ แรง

Assist thy chiefs efficiently.

Obedience and respect :

จง นบ นอบ ผู้ใหญ่

Obey your superiors (or elders).

ตระกูล ตน จง คำ นับ

Honour thy own family.

ที่ รัก อย่า ดูถูก

Don't contemn those who love thee.

จน จน อย่า ดูถูก

Do not despise the poor.

Kindness to fellow men :

โอบ อ้อม เอาใจ คน

Win other people's hearts.

คน โทก ให้ เอนดู

Be merciful to the dull-witted.

ข้าเก่า ร้าย ขอ เอา

Forgive the failings of old servants.

อย่า รุก คน ด้วย ปาก

Don't undermine others with thy tongue.

อย่า ถาก คน ด้วย ตา

Nor hurt them with thy glances.
(Cf. Ben Jonson's and Scott's
'Cutting throats by whispers.')

อย่า นินทา ท่าน ผู้อื่น

Don't slander thy fellow-men.

Honesty:

อย่า ใฝ่ เอาทรัพย์ ท่าน

Don't covet other people's goods.

ได้ ส่วน อย่า มัก มาก

Do not long for more than thy own share (in transactions).
[Don't make pretension to a lion's share.]

Humility :

มี ฐน อย่า อวด มั่ง
อย่า ใฝ่ สูง ให้ พ้น ศักดิ์
อย่า คั่น ยก ยอด คน
ท่าน ดอน อย่า ดอน คอบ

If well off don't boast of thy own wealth.
Don't elate higher than thy own station.
Don't stultify thyself with praise of thy own self.
Refrain from teaching those who teach thee.

Faith and virtue :

สร้าง กุศล อย่า รั้ง ไย
ปลูก ไมตรี อย่า รั้ง
อ่าน รัก คน จง รัก คอบ
ท่าน นอบ คน จง นอบ แทน
เอา แก่ ขอบ, เสีย ผิด
โทษ คน ผิด ว่า พี่
อย่า คั่น ถึง โทษ ท่าน
พ้อว่า พี่ จัก เอา ผอ
เลี้ยง คน จัก กิน รวง

Build up good works unremittingly.
Establish friendship indissoluble.
Requite love with love.
Return respect for respect
Adopt only what is right and reject what is wrong.
Think of thy own faults, and not of others'.
Sow and you shall reap; * foster your fellow men and you shall reap strength from them.

Steadfastness in purpose :

ฉิ จะ จับ ๆ จง หมั่น
ฉิ จะ คั่น ๆ จง คาย
ฉิ จะ หมายถึง ๆ จง แท้

When grasping, grasp firmly;
When squeezing, squeeze to death;
When aiming, aim unswervingly.

[Cf. "*Certum pete finem* " :
Aim at a definite end];

a set of maxims these, corresponding to our " Do nothing by halves; " or " *Ne te ites aut perice* : " Attempt not or accomplish thoroughly.

* Cf. "*Ut sementem feceris, ita et metes* " : As you have sown so shall you reap (Cicero). Also, "*Chi non seu ina non raccoglie* " : Who sows not reaps not (It. Prov.); etc.

Prudence :

คิด แล้ว จึง เจริญ
อย่า เข้าแก่ง ง่าย

น้ำ เร็ว อย่า ขวาง เรือ

อย่า กระ หักว้าย, เพลิง, งู
อย่า ดู ถูก ว่า น้อย

Reflect before you speak.

Don't meddle in assisting the elephant in carrying his tusks. [i. e. Don't court danger, or destruction].

If the stream be swift, don't place your boat athwart.

Royal blood, fire, and snake, Don't undervalue.

Frugality :

ของแพง อย่า มัก กิน

Eatables that are costly don't covet.

Concord and fellow-feeling :

อย่า ขด เยี่ยง ถ้วย แดง มี หัก
จง ขดเยี่ยงทอง ตำภูทิวเทมมี เต็ม

Don't imitate the China cup which, once broken, cannot be welded up again ;

But follow the example of "Samrit" bronze, which, even when shattered is not yet gone. *

ขด เยี่ยง ไก่, นก กระ ทา,
พา ลูก หาดาน มา กิน

Imitate the hen and the [francolin] partridge, Which [when discovering food] lead on their young to share in their pasture.

Polity and diplomatic cunning :

หิ่ง ห้อย อย่า แข่ง ไฟ
พบ ศัตรู ปราก ปรว โดย

If firefly, don't vie with fire.

Talk affably with an enemy [i. e. so as not to arouse his wrath and to make him believe that our resentment is over].

* This looks very suspiciously like an imitation from the maxim appearing in the "Pancatantra," lib. II. I (p. 148 of Lancereau's transl.): "Similar to an earthen pitcher, the wicked is easy to shatter and difficult to reunite, whereas the virtuous, like unto a golden pitcher, is difficult to shatter and easy to reunite."

อย่า ตี ปลา หน้า ไตร

Don't strike at fish in front of the trap [i.e., so that they may not take fright and run away].

อย่า ตี สุนัข ห้าม เหา

Don't beat a dog to make him stop barking [i.e., lest he wouldn't bark when thieves come].

อย่า ทุบ ให้ เก่ กา

Don't knock down snakes for crows, *

อย่า รัก ลม กว่า น้ำ

Don't love wind more than water [i.e., the less useful more than the indispensable].

อย่า รัก เดือน กว่า ควัน

Don't love the moon more than the sun. [cp. the Italian: "Se il sol mi splende, non curo la luna":—If the sun shines on me, I care not for the moon].

It will be seen, from the above few specimens, that we have here a valuable code of maxims and rules of conduct generally inspired to sound practical sense, although not soaring to the sublime heights of the ethical treatises of the West or, for that matter, even of Buddhistic literature in the East—such as, for instance, the "Dhammapada,"—where a man is taught to overcome evil by good and anger by love, to speak the truth, to pity or love as much his enemy as he would his own friend, and so forth. On the other hand it will be noticed that although some homely expressions do now and then occur, the phraseology is in most instances less vulgar than in Chinese proverbs. Compare, for example, the Siamese equivalents quoted above for "What you do, do well," or "Attempt not or accomplish thoroughly," with the

* In common use this is amplified into: ไป ตี งู ให้ กา กิน.

กา กิน แล้ว ก็ คืน ถิ่น, "You knock down the snakes for [the benefit of] the crows, and the crows after having fed on them off they go to their nests." The meaning is "Labour lost; a thankless task," or: "The game is not worth the candle"; although it rings something like our "Drawing the chestnuts out of the fire for others." The game is in fact, a dangerous one, for any snake that has not been thoroughly killed is believed to follow up his persecutor and take revenge upon him.

crude mode of expressing the same idea: "If you kill a pig, kill him thoroughly."

A perusal of the translation in full subjoined will reveal yet other merits of the compilation which, for want of space, I have had to refrain from commenting upon in the course of this hasty survey.

7—Other Siamese proverbs.

Passing now from King Rûang's well known sayings to other Siamese proverbs current in the mouth of the people or disseminated through original local literature, here are some specimens of those gleaned by me and which I have reason to believe are genuine local products :—

วิ่ง นึก มัก ล้ม, ก้ม นึก มัก ขวน By running too fast one is liable to stumble; by stooping too low one may lose his balance,

รู้ หดบ ก็เบน ปีก, แม้น รู้ หลีก ก็
 แปลนหาง By mere shunting the wings may be caught in the trap; but by withdrawing altogether, only the tail will.

นก ไร้, ไม้ โทก A birdless tree?—a barren tree.

ชาย เข้า แปลก หึง เข้า ดำ Males are paddy, and females hulled rice. [Meaning that men can take root and settle by themselves in life, whereas women are not self-supporting.]

พริก ไทย เม็ด นิด เคี้ยว เคี้ยว ยำ
 ร้อน The smallest grain of pepper is nevertheless pungent to chew. [Meaning that noble blood always evidences its virtue and power].

ฆ่า ควาย ชยา เสีย คาย พริก Having killed the buffalo (for food) don't begrudge the spices or seasoning. [Meaning: don't regret the outlay entailed in carrying an enterprise to completion]. *

* Cfr. the French: "It faut perdre un veron pour pêcher un saumon". We must lose a minnow to catch a salmon,

เจ้า คัม ร้อน อย่า กระ โจม ค่อย Don't rashly attack the [dish
โดม เด็ม of] boiling-hot rice porridge
[at the centre], but get at it
gently [by a round about way].

This last is a most characteristic and well known proverb, which has given rise to the saying: กิน เจ้า คัมไม่ กระโถม ถาด
“To negotiate the porridge without [burning one's palate by] broaching its centre,” alluding to the notorious fact that tact and patience win where brutal rashness fails.

Another very typical and pretty saying is :

ไม้ ถ่า หนึ่ง ยักต่าง บัดอง.

The joints (knots) on the same stem are nevertheless unequally spaced;
So, even brothers are of different minds.

ที เด หนึ่ง ยัก ต่าง ไ

One of instant actualité, in view of the irrigation scheme now on the tapis, is :

ท่า นา อย่า เสีย เข็มทอง

When working paddy fields don't omit the canal for irrigation;

เจ้า เมือง อย่า เสีย ขุนนาง

When in town don't neglect the dignitaries.

Among proverbs that have become historical there is the thoroughly Machiavellian adage :

กั ทวาย อย่า ไว้หน่อ

When cutting down rattans don't leave the sprouts;

ฆ่า พ่อ อย่าไว้ ลูก

When killing the father don't spare the offspring.

We find this old maxim quoted in the local Annals * to the king who founded the present dynasty, in support of the political expediency of doing away with P'hyā Tāk (his predecessor)'s sons lest they might give trouble later on. The stern though not altogether unsound advice was, however, not followed—times had changed—with the result that P'hyā Tāk's sons became one after the

* พงษาวดาร, Bradley ed., vol. II. p. 658.

other conspirators or rebels and had in due course to be done away with just the same.

I may now give an example of another class of sayings which, from their setting forth the peculiarities of certain towns or districts, I am inclined to dub "Topographic Proverbs." Here is the specimen alluded to:

เสือ กุ้ย จรวัว ราน

For tigers Kui, for crocodiles Prān,

ยุง ด้ว ไทห้วย, ไร่ บาง ตะพาน

For mosquitoes Sukhōthai, and
for fever Bāng-tap'hān [are
famed].

This leads us on to the cognate category of "Ethnological Proverbs," dealing with the characteristics and foibles of other nations or tribes, and holding them up, as a rule, to ridicule. A couple of examples will suffice to illustrate our point. It is jocularly said of the Lāu women :

นุ่งผ้า สั้น กั้น กิ้ง กือ (or กิ้ง กือ)

They don the "Sín" skirt [a
kind of striped "Sarong"]
and eat milipeds.

And this is a humorous skit on Europeans occurring in a popular play :

ชาวฝรั่ง นุ่ง กางเกง ไท ไท คาง คาง ว่า ไม่ กัดหัว ตาย.

"Europeans don trousers flapping about their persons, and fear not death."

Too numerous, and not always decent enough to be quoted, are the saws current about Chinese, Malays, Mōñs, and other neighbouring races.

8.—Coincidences with foreign proverbs.

I shall now come to another important feature of Siamese proverbs, which has been so far entirely overlooked, and to which I am accordingly anxious to direct attention. What I mean are the numerous and really astonishing coincidences noticeable in such sayings with those of Western nations. In this comparison, I naturally leave out such proverbs as would arouse well grounded suspicion of having been imported from India; and merely confine myself to such as, for the reasons pointed out above, we are justified in holding to have originated locally. The agreements

are so striking, not only in sense but often in the mode of expression and the wording itself, as to cause the superficial observer to wonder whether there has not been, in such cases, actual borrowing from our own proverbial stock.

It is curious to notice in this connection what La Loubère wrote after visiting Siām in 1687 : "I could not get a Siāinese Song well translated, *so different is their way of thinking from ours.*" * The second part (here italicized) of this remark, endorsed as apodictic, one and a half centuries later, by that most imaginative of writers on Siāinese songs, Neale, † is a fair example of the mistaken judgments that even a careful observer is sometimes apt to form on this people and country. In the case in point the difficulty in translating Siāinese songs well must be laid to the door of the concise and artificial language employed in native poetry,—which so often proves a hard nut to foreign scholars,—rather than to an altogether different mode of thinking.

The few specimens subjoined, taken at random among a large number of Siāinese proverbs evincing most striking resemblances with those of the West, will, in fact, conclusively prove that Siāinese thought runs, on the whole, in grooves very similar and at times absolutely identical with our own. If the same cannot so generically be asserted of the manner of expressing it, it is no less true that the instances in which the agreement in the wording is strictly literal are numerous enough as to prove intensely surprising in view of the wide divergence commonly held and known to exist to a considerable extent in genius and mechanism between the Siāinese and Western languages. But even when differences occur in either sense or phraseology between a Siāinese proverb and its European counterpart, it is yet extremely interesting as well as instructive to observe how practically the same idea has been worked out and expressed among these ethnically so far removed nations. Hence, why I said that it is in their folk-sayings that we may best study the character and modes of thought of the Siāinese people.

* "Historical Relation of the Kingdom of Siam," English transl., London, 1693, t. I, p. 60.

† "Narrative of a Residence in Siam"; London, 1852, p. 229.

While on this subject it may be worth while to point out that coincidences of a similar nature have been also noticed between Chinese proverbs and those of Europe and India; but with respect to the last named, it does not seem to me that sufficient distinction has been made between sayings introduced into China along with Indian literature and those of local growth. Agreements in sense, do occasionally exist between some Chinese and Siamese proverbs; however these, more than to actual borrowing on the part of the latter people, seem to be due to those haphazard circumstances, or psychological phenomena it may be, owing to which the same idea springs up independently into two human brains quite stranger to one another.

Again, resemblances do now and then occur between a Siamese and a Malay proverb, due mostly to the same cause. But in cases where actual borrowing appears indisputable, there can be but little doubt that it has taken place from Siamese into Malay, rather than *vice versa*. * And this borrowing, as I hope to demonstrate on a future occasion, has not been merely confined to a few proverbs, but was carried on wholesale in other departments of literature. The phenomenon is easily explicable from the fact that the whole of the Malay Peninsula was under Siamese sway for the two hundred and fifty years comprised between the middle of the thirteenth and the end of the fifteenth century A. D., during which period many Siamese customs, institutions, etc. were introduced to the Malay people.

The only neighbours to whom the Siamese may be indebted for certain portions of their proverbial lore would seem to be the Mōñ-Khmēr, the former masters of the country; and on this score it should be very interesting to compare Siamese folk-sayings with Peguan and Kambojan ones. The materials for such a study are, however, still too scarce, and moreover the inquest on the Kambojan side is fraught with appalling difficulties, owing to the secular domination Siām has held over Kamboja, during which period the country last named, having entirely lost her own ancient civilization, turned to adopt that of the Siamese which was,

* See for an instance of Siamese proverbs borrowed by Malays, the *Journal of the Straits Branch R. Asiatic Soc.*, No 11 (June 1883), p. 55, No 125; and below, under section 10.

indeed, partly a reflex of her own, with the result that Siamese laws, literature, arts, and customs were bodily transplanted on Kambojan soil. We must accordingly, at least for the present, regard the proverbs taken as a basis for our comparisons below, to be genuinely Siamese, until their title to such an origin has been disproved. When extensive collections of Lāu sayings shall have been made, it will be possible to draw neater lines of distinction, since the paternity of many a proverb as Siamese will become firmly established once it has been shown to have long been known among their more unalloyed Thai kinsmen, the Lāu. On similar lines, when a collection of both Mōn and Khmēr proverbs shall be available, it will be possible to determine the paternity of many a Khmēr saying from its occurrence in Mōn. With these remarks I now subjoin a few examples of Siamese proverbs more or less in agreement with Western ones. These are but a small part of those I have so far collected, and I have no doubt that by extending the search a good many more, presenting possibly even more striking resemblances might be met with. In order to enable the reader better to appreciate the shades of difference in both sense and wording whenever such exist, I have thought it expedient to range them under two heads, comprising in the first those that express similar thoughts in a different manner, and in the second those which correspond "verbatim," or most closely so, to European proverbs.

9.—Instances of coincidence with Western proverbs.

CLASS A.—THE SAME IDEA DIFFERENTLY EXPRESSED.

Siamese Sayings.

ช้า ๆ ได้พร้า สองเล่มงาม

Slowly and gently you will nicely obtain two jungle-knives [instead of one only].

สิบปากว่า, ไม่เท่าตาเห็น,

สิบตาเห็น ไม่เท่ามือคลำ

Ten mouths stating [one thing] are not as good evidence as one eye seeing it; nor are ten eyes seeing [one thing] equal to a single hand feeling it.

European Equivalents.

Slow and steady wins the race (Lloyd).

Everything comes if a man will only wait (Disraeli).

Seein's believin', but feelin's the naked truth (Scotch Prov.)

Trust as little as you can to report, and examine all you can by your senses (Johnson).

Siamese Sayings.

European Equivalents.

ไข่ ไข่ กระ หิน

The egg colliding with a stone.

The iron pot and the earthen pot.
The earthen pot must keep clear
of the brass kettle.

ซื้อ ควาย กว้าง พูลอง

To buy a buffalo in a pool.

To buy a cat in a bag. To buy
a pig in a poke.

หนี เสือ, ไป จระเข้; ขึ้น ต้นไม้, ไป

รัง เกล

Running away from a tiger but
to fall in with a crocodile; to
climb up a tree and find there
a wasp's nest. *

Out of the frying pan into the
fire.

เอา มพร้าว หัว ไป ขาย ชาวสวน,

Carrying coals to Newcastle.

เอา เม้ง แฉะ ไป ขาย ชาววัง

To take dry cocoanuts for sale
to the gardener, or toilet pow-
der to the palace ladies.

Bringing earthen vessels to
Samos or bats to Athens.
" In segetem spicas ferre "
(Ovidius).

สิบเบี้ย ใกล้ มือ, ยี่สิบเบี้ย ไกล มือ นัก

Ten cowries are within hand's
reach; but twenty are too far
removed.

A bird in the hand is worth
two in the bush.

Il vaut mieux un tiens que deux
l'auras.

เลี้ยง ลูก เสือ, ลูก จระเข้ ใต้อพิศม์

To rear a tiger cub, a young cro-
codile, or a venomous snake.

" Colubrum in sino fovere."

To cherish a serpent in one's
bosom.

* The first part of this saying also occurs among Malays: "Freed from the mouth of the crocodile only to fall into the jaws of the tiger"; "To fall into the jaws of the tiger after escaping from the mouth of the crocodile".— See Nos. 50 and 157 of Maxwell's collection in the *Journal of the Straits Branch of the R. Asiatic Soc.* No. 1, p. 97; and No. 2, p. 155.

Siamese Sayings.

European Equivalents.

เงินน้อย, เงินยาก; เงินมาก, เงินง่าย

Little is spent with difficulty;
but much, with ease.

Penny wise and pound foolish.

อย่า ดึง ไส้ ให้ กา กิน

Don't pull out the guts [i. e. intimate sorrows and troubles]
for crows to feast upon.

Il faut laver son linge sale en famille.

One's filthy linen should be washed at home.

หนาม ชอก, เตา หนาม บ่ง

If a thorn pricks you, use a thorn to draw it out. *

" Similia similibus curantur."

Like cures like.

โรค มาบน ภูเขา, ไปเท่า เทาเท่าเดิน

Diseases come by mountains,
and leave by dribblets [i. e. in bits of the size of a louse or of a clothes-vermin].

Misfortunes never come singly.

เรา เมือง คา หัตถ์, ให้ หัตถ์ คามคา

In a land of blinkards, endeavour to wink like them.

" Quum Romæ fueris, Romano vivite more."

Do in Rome as the Romans do.

น้ำใจหญิง เหมือน น้ำ กดิ่ง บนใบบัว

The female heart is as unstable as water rolling on a lotus leaf. †

" Varium et mutabile semper Fœmina." (Virgil).

Woman is inconstant.

La donna è mobile,

Qual piuma al vento. (Opera "Rigoletto").

* This may, as likely as not, be a reminiscence of the saying, quoted in the Pancatantra, lib. IV, II, (p. 279 of Lanceran's transl.). " Let the wise destroy a stinging enemy by means of a pungent enemy ; a harassing thorn by means of a thorn, for his welfare."

† This comparison rests on the fact that a drop of water falling upon a lotus leaf invariably rolls off. The Malays have a similar saying " Rolling off, like water on *calladium* leaf " ; but the simile is used in speaking of one who will pay no attention to advice. (See Malay Proverb No. 140 in Maxwell's collection, *Journal, Straits Branch R. A. S.*, No. 2, p. 152).

Siamese Sayings.

European Equivalents.

เอาแปก มา วน ค้าง ไก่, จะพัง เปน To put round pegs into square holes.

เสียง ไก่หรีด

To set a duck to crow instead of a rooster; how can the cry be listened to?

The wrong man in the wrong place.

เอาเนื้อหมู ไป ชำย (เพื่อ)

เนื้อ ช้าง

To take flesh [fig. for goods, property] out of mice in order to add it on to elephants.

To rob Peter to pay Paul.

[The meaning here conveyed is not exactly the same, but no better corresponding phrase does for the moment occur to me].

คนตาเข, ควายเขาตก ระวังงูก

Beware of squint-eyed persons and of buffaloes with outspread horns.

Ceux qui sont marqués en B. [Borgne, Boiteux, Bossu, etc.] ne valent rien.

Niun segnato da Dio fu mai buono (Ital. Prov.).

"Cave ab signatis.

CLASS B—SAYINGS CORRESPONDING WORD FOR WORD, OR
VERY NEARLY.

รู้กิน ก็ เปนเนื้อ, มิรู้กินก็เสื่อมหาย

With frugality even a little goes a long way; but without it, all soon vanishes. *

With parsimony a little is sufficient (Seneca).

Frugality is an estate.

โยน แก้ว ให้ แก่ ลิง

To cast gems before monkeys. †

To cast pearls before swine (Jesus).

* A closer literal translation is rendered impossible by the idiomatic character of the language employed here; hence the one I have attempted is considerably paraphrastic. Seneca's saying quoted opposite perhaps more exactly conveys the sense implied.

† The Malay corresponding sayings are decidedly inferior to the Siamese. Here they are: "Like a monkey which has got a flower," and, "To give things to monkeys." [Nos. 182 and 251 in the *Journal of the Sir, Br. R. A. S.*, No. 11, pp. 65 and 78].

Siamese Sayings.

European Equivalents.

สุนัข (or หมา) ขบ อย่า ขบ คบ
If a dog bites you, don't bite him in return.

If a donkey brays at you, don't bray at him.

If an ass kicks me, shall I strike him again? (Socrates).

หมาเห่า ก็ ไม่ กัด

A dog that barks does not bite.

A dog when barking does not bite.

แมว ไม่ อยู่ พู เริง

When the cat's away,
The mice will play.

While the cat is away the mice make merry.

โค หาย จึง ตั้ม คอก

To shut the stable-door after the kine are gone.

After the kine are gone the enclosure will [naturally] be put up.

เอา น้ำค้าง ไป เติม น้ำ ตาก

Carrying water to the sea.

Bringing additions of dew to the sea.

หน้า เพศ ไก่ สัตว์

Cara de angel, corazon de demonio. (Spanish Prov.)

Face of doe and tiger-like heart. *

Boca de mel, coração de fel (Portuguese Prov.)

ไส้ ตัว เอง เปรู หนอน เอง

On n'est jamais trahi que par les siens.

One's own entrails prove worms to one's self.

โงก มาก ตาก หาย

He who grasps at too much holds fast nothing.

With over greediness wealth vanishes.

Grasp all, lose all.

ตา มืด ๆ ำ คบ มืด แล้ว ำ คบ มืด

If the blind lead the blind, both shall fall into the ditch (Hewbrew Prov.)

เลี้ยง คน ำ

The blind leads the blind, and then the blind quarrels with his leader.

* This seems to me superior to the more verbose Chinese saying: "A smiling tiger; on his lips honey, in his heart a sword."

Siamese Sayings

European Equivalents.

อย่า ให้ เด็ก เล่น มีด เล่น พร้า

Don't allow children to play
with knives or cutters.

"Ne puero gladium."

Intrust not a boy with a sword.

งาม แต่ รูป, งาม ไม่ หอม

Handsome features, but no fra-
grance to smell.

[lit. to the olfactory kiss obtain-
ing among the people of these
countries].

La beauté sans vertu est une
fleur sans parfum.

Beauty without grace is a violet
without smell.

ถ่ม น้ำ ดาย ฆ พ้า ไ้ (or ถูก)

หน้า ตัว เอง

He who spits towards the sky
gets it back in his own face. *

Chi sputa contro il vento si sputa
in faccia (Italian Prov.)

สี่ เท้า (or ห้า สี่ เท้า) รั้ พดก,

นัก ปราชญ์ รั้ พด

Even a four-footed animal [or,
an elephant] will stumble; so
will the scholar. †

Even a horse, though he
has four feet, will stumble

(English Prov.)

"Errare humanum est."

* This saying occurs in almost identical form among Malays: "To spit in the air and get it back in one's own face." With them, however, it means: To speak evil of his own family or relations is an injury which recoils upon the speaker himself. See No. 61 in Maxwell's collection. *Journal, Straits Branch R. Asiatic Soc.*, No. 2, p. 136.

† Although this saying has often been quoted (see, e.g., p. 1 of the present paper), the fact has ever been overlooked that it corresponds word for word (with the exception of the term "horse," replaced by "elephant" in one variant of the Siamese version) with the English proverb transcribed opposite it above.

Malays have a similar adage: "The strong elephant stumbles and the swift tiger has to spring," meaning: "If the elephant and the tiger sometimes blunder, how much more should faults be excusable in man." [See No. 300 of Maxwell's collection, in *Journal, Str. Br. R. A. S.*, No. 3, p. 42.]. However, this is merely a variant of another saying: "Although the elephant is so big and has four legs, still he stumbles sometimes," which, as Maxwell readily acknowledged later on, is clearly borrowed from the Siamese. [See *Journal Str. Br. R. A. S.*, No. 11, p. 55, entry 125].

10.—Idiomatic Expressions.

Although it is often difficult to draw the line between proverbs proper and what are mere metaphorical locutions or allegorical sentences, I have thought it useful to group apart here, under the above head, such short phrases as are either figurative modes of expressing thought, or instances of enigmatic parallelism.

So far, lexicographical and grammatical works on the Siamese language are singularly meagre in this sort of sayings which form by themselves alone a considerably vast and interesting field for the student whether of the language or of the character of the people. I have, however, in the specimens presented below, not confined myself solely to time-honoured expressions but have deemed it expedient to include also a few modern ones which have but recently come into use, as well as some colloquialisms frequently met with in current literature.

As may be well expected, this class of locutions keeps continually growing on with the development of the language which, compelled to keep pace with the progress made by the country and her people on the paths of civilization and refinement, gradually divests itself of its primitive simplicity, becoming every day more ornate, sprightly, and imaginative.

An acquaintance with such expressions is, accordingly, necessary for a thorough understanding of contemporary literature, as well as of the colloquial obtaining among the educated class. Many of the sayings in question, however, find favour also with the common people. A sort of what may be termed slang has grown up of late and is widely employed in fashionable circles, especially at the capital. I have, however, sought to exclude as a rule, and so far as I was able to discriminate, locutions decidedly belonging to this class.

The Siamese language ill lends itself to puns; hence these "jeux d'esprit" forming the delectation of our "intellectuels" and also relished in this very Far East by the "Celestial" literati and frequently met with in classical Indū literature, may be said to be practically unknown in this country * In this, as in other respects,

* The only Siamese pun I ever came across, so far as I can now remember, is the one about guava fruits and Europeans referred to below in Appendix C, No. 97.

Siamese still lags a long way behind the highly developed languages of both China and India; although the growing tendencies towards refinement just referred to as characteristic of its present phase, afford pleasant prospects for its future possibilities.

Here subjoined, then, are a few specimens of the expressions alluded to, the list of which might be considerably increased by a search through current literature and the parlance of the day. The same caution should, however, be exercised as we have pointed out while on the subject of proverbs, in order to avoid including sayings borrowed from the literature of the neighbouring nations, especially India. In drawing up the following list I have endeavoured to group the sayings under the three different heads of (A) Old idioms, (B) Modern idioms, and (C) Similes.

A—OLD IDIOMS.

	Literal Translation.	Meaning Implied.
เสี้ยน หนาม	A spine or thorn.	A rebel. A traitor.
ไฟ ฟาง	A straw fire.	A spitfire. A flashy outburst of passion or activity. <i>Brutum fulmen.</i> All flash in the pan.
ไฟ ชม รอน	A slow fire; a smouldering fire.	Unceasing activity. Long nurtured resentment. Sulkiness.
ซ่อน เงื่อน	To conceal the end of the thread.	To hide one's game.
ถือหาง or ถือหาง, ถือ ท้าย แปล คำ	To hold the tail (or rudder); or, To hold the tail or rudder, to steer the stern; to be [or to hold] the handle.	To assist and direct from behind the scenes. To uphold. Wire-pulling. To pull the wires.
ลิ้น ไม่ มี กระดูก	Boneless tongue.	Not keeping one's own word.
ลิ้น กบ กวด	Tongue of a monitor lizard (which is forked).	A double-tongued person.

	Literal translation.	Meaning implied.
เสือป่า, เมวเขา	Tigers in the jungle, and cats in ambush.	Military scouts and pickets.
เขา คัว ขึ้นเหนือ อม	To exalt one's self above the wind.	To raise one's self into the seventh heaven.
ไม่ กลัว สักเท่า กิ่ง กล้วย	Not to be afraid even to the extent of half a hair.	Not to be in the least afraid.
ทอดสะพาน	To build or lay a bridge for.	To bridge over a difficulty for somebody else. To procure an introduction to.
ทอดสะพาน ให้	" " "	To pave a way to somebody else.
รับ สอง เจ้า	Servant of two masters.	A double-faced knave. A turn-coat.
หัว ประ อม	Compliable or cringing mind.	A sycophant. An intriguer. A mean flatterer. A spaniel.
ดอ พดอ	A fawner, a cringer.	A fawning fellow.
ตั้ง กระบาศ	To dedicate a platter of oblations to evil spirits in order to appease them.	To give a sop. To give a sop to Cerberus.
สวม หัว	To put or fasten upon the head [like, e. g., a plaster].	Take it with you and make of it a cap for your pate. *
เขา ไปสวมหัวได้	Go and wear it upon your head.	
เจ้า กรรม	Worker [lit. 'lord'] of "karma" [here = mischief].	
นาย(or เจ้า) เสร	Perpetrator [lit. 'lord'] of sin (or, wrath).	Accursed, blasted, or dashed, (d—d) thing.

* In the new edition of Pallegoix' Dictionary, revised by Bishop Vey, Bangkok, 1896, p. 961, the expression **สวม หัว** is ascribed the sense:

"To have the eyes bigger than the belly", corresponding to that set forth in the German proverb: "Die Augen sind weiter als der Bauch." I am unable, however, to find evidence as regards such being the meaning that **สวม หัว** has among the Siamese. The only one sense I have noticed is that given above implying vexation and contempt, the locution being used when one has been repeatedly worried about giving away or returning some thing.

	Literal Translation.	Meaning Implied.
ลอย เหว	To float away on a raft [as, e. g., impurities or unlucky things].	To cast away a useless thing. To get rid of a bore or of a vexing preoccupation.
ชุบ มือ เบ็บ	To steep the hand into the water-bowl [so as to wet it in order that the cooked rice may not stick to it], and then take up a handful of boiled rice bringing it to the mouth.	As easy as kissing my hand.
ชุบ มือ เบ็บ, ตอช่าย เข้าเมือง	do. do. ; and, with the end of the skirt untucked and trailing on the ground, go to town.	Easy going Taking matters in an easy way.
หนา ตา หนา หู	Thick for the eyes and ears.	Also; (One to whom things look as capable of being performed with the greatest ease, without labour or exertion.
แน่น การ หนาตา หนา หู	It is a dense matter for both eyes and ears.	A serious matter. A bad fix or predicament. An eye-[and ear-] sore. A pretty kettle of fish.
ร้อง ก่อน เจ็บ	Crying before one feels the pain.	Crying before you are hurt.
กวาด ให้ เกลี้ยง	To sweep until smooth (or clean).	To make a clean sweep.
ไว้ เม็ด ไว้ โท	To keep a ruse in store, to reserve the lips (i. e. to keep the mouth shut).	To keep a second string to one's bow. Not to uncover all one's batteries. To conceal part of one's plans or mind.
ถ่วง ไม่ ถึง น้ำ	The pole [for pushing the boat] does not reach down to the water.	The forces are unequal to the task.
หมุ่ เราหาม, เรา กาน ไป สดก	To thrust one's own carrying stick between those who carry the pig [suspended to a pole].	To meddle with other people's business.

B—MODERN IDIOMS.

Literal Translation. Meaning Implied.

ขุด เจีย

To dig and spread out To expose. To go to the
the earth [as a hen bottom of one thing.
does]. To lay hold of a thing
by the root.

To go to the root of
things.

ทอน ตา ดัย

To cut off all [the bonds To cut off. To part with.
of] attachment [to a mind To give up. To give
person or thing] up in despair.

เอาน้ำ ดุม ท้อง

To have to rub the belly To have nothing to eat.
with water. To dine with duke
Humphrey.

เร็ว รวด

Quicksilver. A restless individual.
a le diable au corps.

ละลาย เป็น เก็ด
คก น้ำ

Dissolving like salt fall- Vanishing like a soap-
ing into the water, bubble.

นกเดก

A screech owl. A night thief or hat-
snatcher in the streets.

นก ฮูก

A horned owl.

หญิง แม่ ประเทร

The side shaft of a [bul- A shameless woman.
lock, or buffalo] cart.

นาง พ้า

A celestial nymph. A Lais, or Lesbia.

นาง ดอกรัก

" " Fille de joie.

หญิง แม่ ร้า, กั

A rambling hag selling A glib-tongued and
wind. shameless woman. A
shrew.

อี ดม or, หญิง

A sharp-tongued and-
chicaning woman.

แม่ ร้า, คำ อ้อม

หัว เท็ก

Lit. "Mushroom-head," A blockhead.
the head of a rose nail
[which is very hard
and can stand a lot of
hammering at].

	Literal Translation.	Meaning Implied.
กางร่ม	To spread the umbrella open.	To monopolize for one's self, preventing others from sharing in some advantage. Exclusivism.
นุ่ง	To dress [the lower part of the body].	To plume one's self. Borrowed plumes. Also: Interested favoritism, or kicking-up-stairism on behalf of unworthy menials and subordinates.
เหิงเหิง, เหิงเมว	To career madly away like [frightened] kittens.	Vain elation of mind. Wild conceit. Wild flights of imagination.
เป่นลม	It is mere wind.	Moonshine.
เป่นเมฆ	It is but clouds.	Empty show.
เป่นโคมลอย	It is a balloon [lit. 'A lamp floating in the air,' meaning an air-balloon].	A bubble; a sham; a humbug.
พระทานผ้าตาช	To present with a flowered chintz.	To cause one to receive a flogging with rattans. [In allusion to the motley appearance of the back of one who has experienced such a punishment].
ให้ยาหนัก	To give [one who is crack-brained] snuff-drug [in order to clear his head of craziness].	To helleborise [a mad-man]. To dose with hellebore. (figur.)
ปากคลองสาร	The mouth of Khlong Sān creek [in Bāng-kōk, where is the lunatic asylum].	Beotia, Bedlam.
เปลี่ยนพิณพาทย์ เสียงใหม่	To change the musical performers (or musical band).	To change the whole show.

Literal Translation.

Meaning Implied.

หน้าแห้ง

Dried up face.

Thin and shrivelled-up face caused by disappointment and sorrow

ดู ผอมแห้ง, ระวัง
กาบ ห

Emaciated so as to be sought after by the vultures [which devour dead bodies].

พื้นเสีย

The surface getting spoiled.

To lose one's self-control. To get angry.

พื้นใหญ่

Large surface (floor, or ground).

To burst into a great rage.

หัวไม้

Wooden head.

Head as hard as wood, like that of rowdy vagrants used to affrays.

คนหัวไม้

Do. do.

A rough. A riotous fellow.

นักเลงหัวไม้

Son of the wind.

A man of low extraction. "*Filius terrae*."

ลูกลม

Son of [a happy] union.

A man of noble blood, or high birth.

ลูกพระคณ

A phenicopter.

A confirmed gabbler, unable to hold his tongue and keep a secret.

นกคณ

A maynah bird.

A parrot (fig.). One who repeats by rote, or as a parrot does.

นกขุนทอง

โคระระระ

Khô-kha-la-su.

A Cataian.

[*N.B.* This is a logogram made up of the initial syllables of: *Khôrât*, *Khamén* (the *Khmér* country, i. e., *Kamboja*), *Lakhôn* (i. e., *Nakhôn Sri Dhammaraj* or *Ligor*), and *Sup'han*; these being the localities whence, according to popular opinion, come the most arrant liars.]

This jocular formula has a pendant in Europe in the "four P's" (*Palmer*, *Pardoner*, a *Poticary*, and a *Peddler*) disputing as to which could tell the greatest lie, — in Heywood's play "The Four P's" (A. D. 1520).

C—SIMILES.

	Literal Translation.	Meaning Implied.
เหมือน กัด ครก รับ ๆ เรา	Like running a mortar up-hill.	A very hard job. A difficult task. A Sisyphian labour.
ราวกับ ดัน ดังกา	Like a Ceylonese tongue.	Glib. A glib-tongued fellow.
ง่าย เหมือน สูบ บุหรี่	As easy as smoking a cigarette.	As easy as kissing my hand. 'Tis as easy as lying (Shakespeare).
เหมือน เถี่ย กระ บาด ผี	Like making an oblation of a platter of food to the ghosts.	Like giving a sop to Cerberus.
ดู ผี ไม่ มีสาร, กระ บาด ไม่ มีขอบ	Like a ghost without substance or a leaf-platter without frame.	An empty show. An unserviceable thing or individual. A bogus.
เหมือนเลี้ยง เหย, เลี้ยง น้ำ แกง	Like bringing up a water monitor wasting the curry. *	Wasted time and labour. "A lavar la testa all' asino si perde il ranno ed il sapone" (Ital. prov.)
ต้น รังธ ร่วงกาช เหมือน พราย สิง	Losing the personal brightness as if being possessed with a ghost. †	Wasting away and losing gaiety as if possessed with a vampire.
หน้า เหมือน ลิง	Monkey-like face.	Sullen mien.
กอด มือ นั่ง นิ่ง เหมือน ลิง นั่ง	Sitting motionless, with folded arms, like a monkey.	

* The monitor lizard is considered a very unlucky animal; if it enters a house it is an ill-omen.

† The ผี พราย is the ghost of a woman dying while pregnant or in child-birth. The explanation given of the term in Pallegoix's dictionary is, as usual in such cases, incorrect.

Literal Translation.

Meaning Implied.

เหมือน ทองแดง แผ่นเงินปนรอย	Like the copper concealed [in a counterfeit silver coin] which, with exposure, becomes stained [with oxidation].	Showing up its spots.
อด เหมือนหมา	Starving like a dog.	Starving like a church mouse.
เหมือน ต้นหัก ดุก รัก ที่ มีกษेत्र	Like a broken tree, whose cherished fruits wither.	
ถึง มี ปาก, มีเสียง แปล่า เหมือน ไก่ หอย	Though possessed with a mouth, it is useless, like that of a turtle or a shell-fish [which lack the faculty of speech].	Said of one talking nonsense, or unable to plead his own cause.
เหมือน เขา พิม เสน ไผ่ แดง เกตุ *	Like bartering Bārūs [or, refined] camphor for common salt.	A foolish bargain.
เหมือน ไผ่ ชัก กัก ไผ่ ชุง	Like raising [or pretending to raise] a log with a splinter.	A task beyond one's own forces.
เหมือน คน ไม้ นอนฝัน	Like the dumb man dreaming in sleep, [who is unable to tell what he has seen in his dreams].	Said of one unable to put down in writing his thoughts or experiences.
เหมือน คน มือ กวน ไต้ เทวน	Like a maimed man without hands getting a finger-ring.	Said of one who does not know to make a good use of the valuables he possesses.

* This very popular adage occurs cited in the annals of Ayuthia, vol. I., p. 150 (date, rectified, 1590).

Literal Translation.

Meaning Implied.

เหมือน กระต่าย ขย่ง น้า นหา ตมุก *	Like the rabbits who attempted to find out the depth of the sea [which they could not do, their legs being too short for the purpose, and perished drowned in consequence.]	Like the self-conceited frog who attempted to swell up to a size equal to that of the bull.
เหมือน นก น้อย บิน ร่วง พระยา กรรท *	Like the little bird who challenged "Garuda" [the mythical king of the feathered tribes] to flight.	An Icarian attempt, bound to end in failure.

11.—Instances of borrowed sayings, and literary allusions.

In order to give an idea of the difficulty of discriminating between genuine Siamese and foreign imported sayings, I shall now give a few instances of adages, similes, etc., borrowed from Indū literature or based on incidents related in the "Avadānas," "Jātakas," and other popular stories formerly current in India. The field of literary allusions—confined mostly to classical Indū works—now and then met with in Siamese literature and sometimes found in the colloquial in daily use among the people, is so far an entirely untrodden one, and should receive earnest attention at the hand of scholars. For it is an undeniable fact that passages occurring in local literary productions and even in the vernacular, do often prove absolutely unintelligible to the average foreign resident on account of the allusions they contain to incidents, stories, and traditions with which he is unfamiliar as they belong to the folklore of either India or Indo-China. The difficulty here referred to is exactly the same as would be experienced by a Siamese, unacquainted with our classical and historical literature, in understanding the productions of our modern writers, or even some of the articles of our newspapers. It would, accordingly, be highly useful, if some competent hand set about to collect such allusions into a handbook, as has been done in China and other

* Both these apologues also occur in the *Annals of Ayutthia*, vol. I., pp. 72-73 (date, rectified, 1564).

places, thus producing a sort of "Siamese Reader Manual," which would go a good deal towards clearing the way for Western readers who take an interest in the local language and literature. The opportunity for such a book may easily be judged from the few specimens here submitted.

1. ความ เจตนา เหมือน คัก กนกม ไร่ กับ เพลิง—"Foolishness, like a locust entering the fire."—This saying, corresponding to our "To court destruction", is frequently met with in Indū literature, from the Rāmāyaṇa (Sundara-kāṇḍa) * down to the Pancatantra † and later works.

2. เหมือน กา คิก เสวียน ไร่ เคียน หัว—"Like the crow with a rice-pot support girt round his neck." This is an allusion to an apologue quoted in the commentary to the Dhammapada, where it is related that a crow, while flying past a house in conflagration, had the misfortune of thrusting its head through the ring shaped frame used as a rest for a rice-pot, which had been projected up in the air by the conflagration and was on fire, thus causing the death of the poor bird. [Such a ring-shaped frame, called เสวียน, is made either of plaited rattans or grass blades, thus forming when dried a readily inflammable object].

3. ปลา หมอ คาย เพาะ ปลา - "The Mō fishes lost their lives on account of their mouth [i. e., greediness, gluttony]." This very common saying refers to a Jātaka story ‡ of fishes being enticed by a heron (some versions say a crane) to be carried to a larger pool better stocked with food. Blinded by their gluttony they agreed to the transferment, but were, one after another, eaten instead by the crafty heron.

4. อ้อย ต้น จืด ปลาย หวาน—"The sugar cane, though insipid at the beginning, becomes sweet towards the end." Here is an adage recurring in the Pancatantra § and, doubtless, also in earlier Indū literature.

* Chapt. 85 (vol. III., p. 123 of Gorresio's transl.; Milan, 1870).

† Lib. I., 2, 9; lib. III., 5; lib. IV., 8, etc. (pp. 19, 75, 231, 299, etc. of Lancelotti's transl.).

‡ "Baka Jātaka," the No. 38 of Fausbøll's ed. This well-known story also occurs in the Pancatantra, lib. I., 8.

§ Lib. II., 1. "As with the sugar cane, beginning from one end and proceeding [to chew] one internode after the other the juice gradually becomes sweeter to the taste, so is the friendship of the virtuous," etc.

5. กุากจ้ พวก ก้าง คาง, เมื่อ ว่า เว้า ฝูง นก ก็ เต็มค คน
 เปน นก, เมื่อ เว้า ฝูง พญ ก็ ร้อง เต็มค กุา พญ — “Like the bats
 which, when among birds declared themselves to be birds, and when
 among mice uttered sounds like mice.”—

“Je suis oiseau, voyez mes ailes !

Je suis souris ; vivent les rats !”—(La Fontaine, lib. II, fab. 5). Here is a saying based on a well-known fable that like many others has travelled from India both to the West and East, spreading all over Indo-China. * It comes from the Indū “Avadānas.”

12. Role and characteristics ascribed to animals.

It may be worth while, before leaving this subject of Siamese proverbs, to devote a few words to the very interesting point of the rôle and characteristics ascribed in the imagery of Siamese folk-sayings to the various beings of the brute creation, and to notice the differences as well as the few coincidences occurring in this respect with Western literature. Some of such dissimilarities arise, as a matter of course, from the considerably diverse fauna found in these tropical countries in respect to that common in our temperate climes ; nevertheless it will be seen that not infrequently the same animal is, among these populations, made to typify a foible or other idiosyncrasy quite different than with us. In either case these disparities in the valuation of the characteristics of the various animals prove extremely interesting as affording to us an insight into the peculiar aspects in which Eastern thought and experience differ from ours. Here subjoined are a few instances both of the dissimilarities and coincidences above referred to, some being re-quoted from the list of idiomatic expressions already given.

1. The ox, โข, วัว, is—as with us—the type of stupidity or dullness ; but our

2. Ass, or jackass, ลา, owing to its not being indigenous to the country, is replaced in folk-sayings by the buffalo, วัว,.

* It is also known, under a somewhat different form, in Annam. See Landes' “Contes et Légendes Annamites,” in *Excursions et Reconnaissances*, vol. XI, fasc. 25, pp. 243—44.

which latter thus represents ignorance and all the other unattractive qualities that we sum up in the term 'asinity.'

3. The parrot, as the type of repetition by rote or servile imitation, becomes in Siamese the **นก นก นก** or Maynah bird.

4. The snake, **งู**, as the incarnation of evil, ingratitude, etc. becomes, as a rule, a **งู เหยี่ยว**, poisonous snake, or viper.

5. The tiger, **เสือ**, besides retaining, as with us, its character of ferocity, often replaces in folk-sayings our 'demon,' or devilish nature.

6. The swine, **หมู**, remains likewise the embodiment of uncleanness, grossness and brutality; while

7. The dog, **หมา**, acquires a far more unattractive character than with us, it being considered destitute of almost any good quality or redeeming feature, except that of devotion to its master.

8. The wagtail and magpie, as the types of effrontery and purloining propensities, become the crow, **กา**; and

9. The jay, as the impersonation of a woman of loose character, is replaced by the female crow, **ตัวกา**, or **กาเหว่า**.

10. The jackdaw, in its character of a gabbler and divulger of secrets, is substituted by the **นก กนก**, the phenicopter.

11. The crocodile, **จระเข้**, represents duplicity, and shares with the tiger and the snake the accusation of ferocity and ingratitude.

12. The innocent lamb of our apologues is replaced in Siam, in the absence of the ovine genus, by the gentle deer, **กวาง**, the type of meekness.

13. The monkey, **ลิง**, far from being, as with us, a by-word for apishness and mimicry, personifies naughtiness, restlessness and

stupidity, its face being taken as the very embodiment of ugliness and sullenness of expression.

14. Our eagle of soaring fame, unknown in the country except in its less notable variety of the sea-eagle, is replaced in Siamese folk-lore by the peacock, **นกยูง**, commonly credited with the hobby of flying aloft on a level with the clouds, and with high ideals of flirtation with no less a sublime object than the sun.

15. The timid hare, **กระต่าย**, on the other hand, is ascribed similar pinings for the moon, in the contemplation of which it delights on clear nights.

16. The type of beauty, found with us in the peacock, is for the Siamese the swan, **หงส์**, which is withal the ideal of grace and chasteness.

17. The nightingale and the sky-lark, our impersonation of sweetness of song, far from finding in Siām their counterparts in the gorgeously feathered bulbul delighting her jungles, are replaced by either the paradise bird, **นกกระเรียน**, or the cuckoo, **นกเข้เขว้า**.

18. The owl, symbol with us of philosophical lucubrations, and a bird of evil omen, has become, as we have seen, a byword for the performers of the less noble nocturnal exploits of hat-snatching and street thieving.

19. The king crab, **มังกร**, unknown to our climes, is in Siamese folk lore, regarded as the type of the uxorious husband, ever hanging by the skirts of his spouse.

20. The sparrow, **นกกระสา**, is the type of lasciviousness and sexual indulgence.

21. The carpenter bee, **แมลงภู่**, always on the look-out for fresh blossoms from which to gather the sweet pollen, has become a byword for a Don Juan, or seducer of the fair sex.

22. The homely gecko, **กิ้งก่า**, notorious for its frequent chirping, typifies slander and gossip, "Gecko mouth," **ปากกิ้งก่า**, means a bitter tongue.

23. The water monitor, **เตี๋ย**, is regarded as a most abject, unlucky, and useless creature.

24. The turtle, **เต่า**, has no typical characteristic ascribed; but "turtle-head," **หัว เต่า**, is the designation applied to one subject to often change his mind, and whose word cannot be depended upon.

25. The fox, **หมา หิ้ง งาม**, our embodiment of cunning, although existing in the jungles of Siam, is replaced in folk-sayings by the fishing tiger cat, **เสือ ปลา**, commonly known as the 'master of trickery,' **เจ้า เด่ห์**.

26. The rhinoceros **แรด**, scarcely appears in folk-sayings except in conjunction with the tiger, in the idiom **ร้อง แรด, เสียง เด็ด**, "To roar like a rhinoceros or a tiger," which means to raise the voice more than necessary.

27. The little fly or midge, representing with us smallness, is replaced by either the **เหา**, louse, or **เสื้อ**, clothes-moth, used to denote anything diminutive.

28. The mouse, **หนู**, is also, as with Malays, suggestive of tiny size, and thus corresponds, in metaphoric speech, to our 'dwarf' or 'pygmy.' So children are commonly designated **หนู, พ่อ หนู**, and **เจ้า หนู**, which is rather a familiar term of endearment and conveys the same meaning as our "little ones." * From a passage of Shakespeare it appears that the same term was used in a like manner even for fully grown people:

"Pinch wanton on your cheek, call you his mouse;"
and Dr. Frankfurter notices in his "Elements of Siamese Grammar,"

* The term **พ่อ หนู** is recorded as having been used by King P'rah Buddha-lôt-lā when addressing his son, the future King Mahā Mongkut, while yet a boy. "**ก็ หน่อ ไม้ พ่อหนู**" 'Is it good or not, my dear little mouse?' (See **เรื่อง สมเด็จพระเจ้า** No. 15 of the bibliography, in Appendix A, below, section II—p. 103).

p. 72, that in German children are addressed as "Mäuschen," i. e. 'little mice,' much in the same way as in Siamese. In Siām as in Malaya, however, the connotation 'mouse' is applied, besides to animated beings, also to plants and inanimate objects of a peculiarly diminutive variety.*

29. The elephant, ช้าง, besides being the type of strength and wisdom, is suggestive, on account of its size, of something enormous. The term ช้าง, when used in such an allegorical sense, is accordingly the antonym of นมู, and corresponds to 'gigantic,' 'colossal,' 'elephantine' or 'mastodontic.' Applied to a man it denotes a very tall and stout man. As in Malay it is applied also to plants and other objects in order to connote their large sized varieties, much in the same manner as the term "gigantea" is used by botanists. But even in Western languages examples are not wanting of an analogous application of the term, as for instance, in 'elephant' and 'double-elephant,' two large sizes of paper.

The few examples collected above of allegoric allusions to animals in Siamese folk-sayings will, I venture to hope, suffice to show how important it is, for the thorough understanding of both the colloquial and written language of the country, to know the rôle and character ascribed to such creatures in the opinion of the Siamese. The investigation might be usefully extended not only to other beings of the brute creation omitted in the above list, but also to the country flora and to inanimate objects the names or characteristics of which enter to form the basis of Siamese metaphoric expressions.

Already highly interesting in itself such an inquiry would become the more intensely so, if conducted on comparative lines so as to bring face to face with Siamese idioms the congener ones of the neighbouring nations and show what figures of speech have been resorted to by them to express the same idea. Take for instance the word 'interest', or 'fruit', of money. Among Siamese it is

* See the *Journal of the Straits Branch R. A. S.*, No: 30, p. 34. for the analogous Malay applications of the terms 'mouse' (tikus) and 'elephant' (gajah) to plants, creepers, etc.

not yet a 'fruit', but is conceived as being still at the blooming stage of a 'flower,' **ນອນ**. More fully it is expressed as **ນອນ ພູ** 'flower of cowries,' while in Malay it is denoted much in the same style as 'bunga wang,' i. e. 'flower of money'. In Mōñ it is more uninvitingly conceived as 'oit sōn' = 'faeces of silver' (i. e. money); while in Khmēr it becomes 'kār-prak,' i. e. 'the labour of silver,' meaning the outcome of the work (investment, etc.) of money. But even among the various branches of the Thai race there are variations, for while the Lāu of Northern and North-eastern Siām call interest, with but slight difference, 'dok-ngōn,' 'flower of silver' (i. e. money), their kinsmen of Burmā, the Greater Thai, or so-called "Shāns", owing doubtless to the influence exercised upon their modes of thought by the Moñ, the former masters of the country, render the same expression as 'khī-ngōn' (faeces of silver) which is merely a translation of the Mōñ one. As the Siānese and Lāu terms differ from all those employed by their neighbours * —except the Malays who probably adopted the locution from them—we must conclude that the idiom 'flower' or 'flower of cowries,' 'flower of silver,' etc., is of genuine Thai origin and belongs to the primeval speech of their race.

This is but one instance, out of many a hundred, to evidence how the study of even common Siānese figurative expressions may lead to important results, not only in so far as it affords us an insight,—unobtainable otherwise—into the character and ways of thought of the people, but also from the no less interesting point of view of often enabling us to trace the limits of ethical and linguistic influence exerted upon such character and thought by the neighbouring nations as well as by the former occupants of the soil. The idioms in question are in a word, when comparatively treated, apt to form a criterion of race, since they often bear the hall-mark of their nationality printed on their very face, which a little experience and familiarity with them will enable anyone to clearly recognize.

13.—Conclusion.

With this sketch, necessarily imperfect, owing to the extremely brief time I was enabled to devote to its preparation as

* Chinese, Annameese, Burmese, etc. also included, who all have different modes of expressing the term 'interest.'

well as to the necessity of not trespassing the limits of space conceded to an ordinary paper, I venture to hope nevertheless to have succeeded in some measure to direct attention to the possibilities offered by a study of Siamese proverbs and idiomatic phrases, and to demonstrate how vast and interesting is this so far almost untrodden field. If these pages will stimulate inquiry and lead to our being put in possession at some not far distant date of a fairly extensive collection of genuinely Siamese adages and idioms current in the various parts of the country, I shall deem the object of this paper to have been completely attained. Meanwhile, I consider myself fairly justified in concluding, from the fragmentary evidence adduced above, that "Sense, shortness, and salt," the long acknowledged ingredients of a good proverb, are all but absent in Siamese folk-sayings, and in many an instance no less conspicuous than in the choice bits of proverbial lore of the highest civilized nations. Last but not least of the refreshing impressions derived from a study of them is the somewhat unexpected one of finding therein the very condemnation, in the most explicit and poignant terms, of certain foibles with which the Siamese have been from time to time more or less unjustly credited by Western writers.

Such wholesome features not unfrequently concur in making of the folk-sayings in question true handy epitomes of sound practical as well as ethical instruction capable, if conformed with, of as much regenerative influence upon the minds and hearts of the people, as volumes of philosophical speculations. Thus, they undoubtedly had their own considerable share in the education of the masses and very likely may, if turned to good account, play a still higher rôle in their future improvement. For it has been said by no less a keen-sighted thinker than Thomas Carlyle, that "there is often more true spiritual force in a proverb than in a philosophical system."

Well may, in conclusion, the Siamese go proud of their adages and imaginous pointed idioms which depict them in their true light of a talented, gentle, and humorous people, susceptible of yet fuller and higher developments; characteristics, by the way, already well evident to those who have learned to know and understand them.

APPENDIX A.

BIBLIOGRAPHY OF SIAMESE SUBHĀSIT LITERATURE.

As remarked above, the Siānese include under the name of Sup'hāsīt (Subhāsīt) not only proverbs proper, but also every sort of moral teachings and rules of conduct and deportment. In attempting for the first time to give here subjoined a bibliography of Siānese Subhāsīt literature, I have accordingly thought it advisable to class the works relating thereto under two heads, *viz.*, I—Proverbs proper, including adages, maxims, precepts, etc.; and II—Ethical treatises, consisting of rules of conduct and deportment and manuals of politeness. Being a first attempt in its line, the present bibliographical sketch is necessarily incomplete, and it is therefore to be hoped that those who take an interest in the subject will supply the names and descriptions of such works as may have escaped the attention of the compiler of this first list.

I.—COLLECTIONS OF PROVERBS, MAXIMS, ETC.

1. **อุกาสติ พระร่วง**, or, **บัญญัติ พระร่วง**—"The Wise Sayings of King Rūang," or "The Precepts of King Rūang." The authorship of this work is traditionally ascribed to the potentate of that name who reigned at Sukhōthai between A. D. 1257-1300 circā. It includes some 160 precepts. There exist several versions with but slight variants. See the introductory note to the translation in Appendix B below.

2. **โลกนิติ**—"Lokaniti," or "Guidance to Mankind," a metrical work in the Pāli language introduced from India, which has formed the prototype for most Siānese compositions of a similar character subsequently produced. It is divided into seven "kaṇḍas" or chapters, six of which have been printed in a somewhat mutilated form in the "Vajirañāṇ" magazine (the journal of the homonymous Society and Library), vol. II of the small 8vo edition, C. S. 1247 (=A. D. 1885), fasc. 7, pp. 60-86.

3. **โคลง โลกนิติ**—"Lokaniti in verse," a Siānese metrical translation of the above, printed collaterally with the Pāli text in the same magazine. Author of this translation seems to be the Phiyā Sī Sunthōn Vohān (Sundara-vohāra) Nōi (1822-1891).

4. **โคลง โลกนิติ**—"Lokanīti in verse," another metrical translation of the same work into Siamese, by Prince Kroma-somdech Dec'hādīsōn (Tejātīsara), a son of king Phutta-lūt-lā the second reigning sovereign of the present dynasty, who lived A. D. 1793-1859. This translation was printed in the Vajirañāṇ magazine, vol. II, fasc. 8, C. S. 1247 [A. D. 1885.], pp. 186-175

5. **โลกนิติ, สุภาสิต ไทย** — "Lokanit, Subhāsīt Thai." Another metrical translation of the Lokanīti into Siamese, by an anonymous author. First printed by the Rev. S. J. Smith, 1872, 1 vol. small 8vo, 56 pp.

6. **อิสราญาณ, เปนคำ สุภาสิต ตอน ไ** — "Isarañāṇa's Maxims," a metrical composition consisting of proverbs and useful maxims, by the Reverend Isarañāṇa, a Buddhist monk living under the fourth reign of the present dynasty (A. D. 1851-1868) and said to be of royal descent. Various editions in print are extant of this work. One dated 1899 comprises 14 pp. small 8vo.

7. **จิราญาณ สุภาสิต**—"Vajirañāṇ Subhāsīt" a collection of maxims, mottoes, etc., for the most part in verse, consisting of contributions from 293 members of both sexes of the Vajirañāṇ Literary Society and Library. A composition by H. M. the present reigning sovereign heads the series. Printed by the same Library in R. S. 108 = A. D. 1889; 1 vol. in 8vo, pp. VI—294.

8. **สุภาสิต ๑๐๐ ปี**—"A Century of Maxims," by ๑๐๐ ปี [Dh. V. S.] composed A. D. 1891, and printed in R. S. 117 = A. D. 1898; 1 vol. 14 pp. small 8vo.

9. **สุภาสิต โคลง อย่าง เก่า**—"Old Maxims in Verse," by an anonymous author. There exist various editions in print.

10. **สุภาสิต ลาว เขียง**—"Adages of the Lāu C'hieng people," a series of proverbs and wise sayings of the C'hieng Māi Lāu, in verse with paraphrase, published in the Vajirañāṇ Magazine for R. S. 118 = A. D. 1899, pp. 744-757. The portion printed includes 44 sayings; the sequel has never since appeared.

11. โคลงสุภาษิต พระร่วง—"Versified Maxims of Phrah Rùang," a paraphrase in verse of the wise sayings of King Rùang, each maxim being dealt with in a separate stanza of four lines. By ขุนประเสริฐ อักษรนิค (เพ)—Khún Prasöt Aksoranit (P'hē). Published in the Vajirañāṇ Magazine for R. S. 114=A. D. 1895, pp. 1795-1802, 1889-1900; and for R. S. 115=A. D. 1896, pp. 1995-1998, 2089-2094, 2190-2192, 2286, 2352-55, 2446-49. Only 130 maxims have thus been treated, out of some 170, and the publication of the remainder has never been made since.

12. สุภาษิต ๑๕๐ ข้อ.—"One hundred and fifty Precepts," in metrical form, by the Buddhist monk Mahā-Joti (พระมหาโจติ) of the Rājapūrṇa monastery (วัดราชบูรณะ) more popularly known as Wat Lieb, in Bāngkōk city. Printed in the year R. S. 119=A. D. 1900, 1 vol. in 16mo., 8 pp., of which the precepts proper only occupy five, the rest being taken up by a moral exhortation appended as a conclusion by the author.

II.—MORAL TEACHINGS AND RULES OF DEPORTMENT.

1. พาดิ์สอนน้อง—"King Bālī's advice to his younger brother." This metrical composition, based on an episode of the Rāmāyana, canto IV (Kīṣkindhyā-kāṇḍa), in which Bālī, the king of the monkey tribes, falls wounded to death by an arrow of Rāma, purports to be the admonitions given by the defeated potentate to his younger brother Sugrīva to whom he handed over the care of the kingdom before passing away. An old redaction of this treatise appears to have been extant in Ayuthia since the seventeenth century A. D. judging by an acrostic on พาดิ์สอนน้อง which I find in the Siāmesé grammar composed for King Nārāi by his Chief Astrologer (Phyā Horādhīpati) from Sukhōthai. But whether such a work is still extant or not, I am unable to say.

2. พาดิ์สอนน้อง—A similar composition by นายนิพนธ์ธิเบศร์ (อิน) Nāi Narindr Dhibet (In), a highly esteemed poet who wrote under the third reign (A.D. 1824-1851).

3. **พาดิ์ ดอน นัง**—A similar work by a monk named Yaśara (พระมหา ยศรา), of which various editions have appeared in print. One of these, dated R. S. 119=1900, comprises 11 pages in 8vo. The title of this work might be rendered "The Courtier," as it consists, in fact, of rules of conduct and admonitions on Court etiquette, etc.

4. **สุภาสิค ดอนเด็ก**—"Admonitions to Children," a metrical work by Prince Dec'hādison (A. D. 1793-1859). Various reprints of it exist, of which one was made in R. S. 119=A. D. 1900, comprising 43 pages. It contains very sensible and useful advice.

5. **สุภาสิค ไทย เพลน คำสอน หญิง**—"Instruction to Women," by that Prince of modern Siamese poets Khún Sunthon (Phù), **ขุน สุนทร (ภู)**, who died towards 1860 A. D. It contains chiefly rules of deportment and sound practical advice from a Siamese point of view. One of its editions, issued in R.S. 120=A. D. 1901, covers 46 pages, small 8vo. An earlier one, from the Rev. S. J. Smith's Printing Office, is dated U.S. 1250=A. D. 1888. A rather free translation of the first eight pages of this work appeared in the "Siam Repository" for 1872, pp. 111-112 under the title of "Siamese Lessons to Woman," being reprinted from the "Siam Weekly Advertiser" of November 16th, 1871.

6. **สวัสดิ ภิรมยา**—"The conservation of happiness," by the same author, a very popular work consisting of rules for living happily, directions on the mode of life, counsels on deportment in various circumstances, etc. Many reprints exist, one by Smith, dated C. S. 1236=A. D. 1874, covering 5 pages in 8vo.

7. **กฤษณา ดอน นัง**—"Queen Kṛṣṇā's advice to her sister," by an anonymous writer, apparently from the time of Ayuthia. Queen Kṛṣṇā, though plurally married to no less than five princes, could get on very well with the whole of them; but her sister Chiraprabhā although possessing only one husband found it impossible to agree with him. Disconsolate she unbosomed herself to her elder sister Kṛṣṇā who, with the experienced advice she gave her, managed to re-establish peace and happiness in her home. This

work, purporting to be Kṛiṣṇa's teachings, may thus be called "The Palace Lady's Manual," and forms a counterpart to No. 3 above. The original version was engraved in a slightly revised form on marble slabs encased in the walls of one of the "sālās" or kiosks of the Jetavana monastery in the city (popularly known as "Wat P'hô"). It was since printed several times, *e. g.* once by Smith in C. S. 1236=A. D. 1874, in small 8vo., 17 pp.

8. **เทว ปณณนา** [*sic* for **กณณนา**] **สอน วณิชย ภิกษุ**—A modern version of the same work by an anonymous author. Published R. S. 119=A. D. 1900, 35 pp. small 8vo. The metre runs more smoothly than in the older work.

9. **คำ นินท์ สอน หญิง**—"Instructions in verse to women," by an anonymous writer, apparently from the time of Ayuthia. Printed in the Vajirañāṇ Magazine for R. S. 119=A. D. 1900, No. 72, pp. 817—834.

10. **พินท สอน บุตร**—"Vibhek's advice to his son." P'hip'hek (**พินท Vibhek**) is the corrupt form that Vibhiṣaṇa has assumed in Siamese versions of the famous Indū epic, the Rāmāyaṇa. Vibhiṣaṇa was younger brother to Rāvaṇa, the rākṣasa king and ruler of Lankā (in Ceylon). Owing to his having spoken too freely, and straight-forwardly told some crude truths to his brother and sovereign, he fell in disgrace with the latter and had to leave the kingdom, passing on to Rāma's side.* On the point of bidding adieu to his wife and son he gave the youngster wise advice on the line of conduct he should follow for his welfare. This, in an expanded form, is what constitutes the present work, the author of which is Mahat-c'hā (**มหัท ฐา**) an official formerly attached to the Second King's (**วัง นว**) Palace. One of its editions in print appeared in R. S. 118=A. D. 1899, which fills 13 pages in small 8vo.

11. **สุภาษิต คำ โคลง (อย่าง ใหม่)**—(New) "Maxims in verse," a series of 198 stanzas of four lines each containing admonitions and rules of conduct in various circumstances, by an anonymous writer. Published in R. S. 108=A. D. 1889, in small 8vo, 67 pages.

* See "Rāmāyaṇa," "Sundara-kāṇḍa," chapt. 87-89 of Gorresio's transl.

12. พ่อ หม้าย ดอนดุก—“A widower's teachings to his children,” by a writer calling himself simply P'hloi (พลอย) Published in R.S. 117=A.D.1898, in a booklet in small 8vo, 48 pp.

13. สุภาติค ฐิชา—“Warnings to Opium smokers,” by an anonymous author. It sets forth the evils of opium smoking and deprecates the practice in very forcible terms. Various reprints, of which one of the latest is dated R.S. 118=A.D. 1899, and comprises 13 pages in small 8vo.

14. ธรรมโฆวาท, สุภาติค ดอน หก อย่าง “C'ha-sanghovād. Admonitions to six classes,” by an anonymous writer. The six classes of persons addressed are the young, the middle-aged, and the old-aged of both sexes. Printed in R. S. 119=A. D. 1899, 34 pp. small 8vo.

15. เรื่อง สุภา ติค ดี มท—“Four moral dissertations,” by the late Chāu P'hyā Mahindr, เจ้า พระยา มหิทร ศักดิ์ อ่าง (1821-1895). The book consists of four essays on moral instruction, as on union, concord, etc., told partly in prose and partly in verse. The author gave the book the sub-title of “หนังสือ ขาว พระศรี”—Printed at the R. Printing Office C. S. 1237 (=A. D. 1875); 105 pp. in large 8vo.

16. สุภา, ติค ศิริ มงคล, คำ กอดม—“Auspicious stories, in verse” by T. W. S. (ท. ว. ส.) It consists of various tales with moral deductions. Printed in R. S. 118=A. D. 1899, 29 pp. in 16mo.

17. กุมาโรวาท แปลสุภา ติค ดอน เทก—“Kumārovāda, instructions to the young,” by the Rev. On, a Buddhist monk (พระ คุชฌอน) The teachings are meant for boys residing as students in monasteries, and bear on manners, behaviour, etc. Printed in R. S. 119=A. D. 1900, in small 8 vo, 64 pp.

18. **สุภาจิก ดอน สัมบุษ** —“Instructions to the faithful,” by an anonymous writer. The book sets forth rules of conduct for devotees, novices in the holy orders, etc. Printed in R. S. 120=A. D. 1901, 40 pp. in small 8vo.

19. **สุภา จิก กอ ขัธ** —“A. B. C. Teachings,” by an anonymous writer. This work consists of various moral instructions on subjects suggested by terms beginning with the different letters of the Siamese alphabet. Printed in R. S. 120=A. D. 1901, in small 8vo., 48 pages.

20. **สุภา จิก ปะกัระณา** —“Book of Admonitions,” by the Rev. Kham (พระ ก่า) of the Yāna-navā monastery (วัดยานนาวา), Bangkok. It consists of a series of sprightly skits on gambling, opium and kanjā smoking, spirit drinking, cock-fighting, etc. Printed in R. S. 120=A. D. 1901, in small 8vo., 42 pp.

21. **แม่ หม้าย ดอน ลูก** —“A widow's teachings to her children,” by an anonymous writer. Printed in R. S. 120=A. D. 1889, in small 8vo. 16 pp.

22. **สุภา จิก ขัเม** —“Exhortations to drunkards,” by an anonymous writer. It sets forth very forcibly the evils of excess in spirit drinking, and warmly appeals to people addicted to it to abandon the practice. Printed in R. S. 114=A. D. 1895, in small 8vo, 34 pp.

It will be seen that the works included in the above bibliographical sketch are mostly modern, nay quite recent. Although there can be no doubt that during the period when the Siamese capital stood at Ayuthia (A. D. 1353—1767) many more similar works must have existed, they seem to have got lost through the sack of that capital, or become too rare to be now readily accessible. It is sincerely to be hoped that those who may possess any such works or information about them will kindly forward short notices of their titles, authorship, and contents, for insertion into a supplement to the present bibliography.

APPENDIX B.

TEXT AND TRANSLATION OF KING RUANG'S MAXIMS.

As already noticed on a preceding page, several recensions exist of the collection of Maxims ascribed to King Rùang, which present not a few variants, although mostly of a slight enough character. One of the best known recensions is that made at the time of the foundation of the Jetavana, *vulgo* Wat P'hô, monastery in Bāngkōk City, during the third reign of the present dynasty. This recension was engraved, like many other texts and treatises of science and folk-lore, on marble slabs and encased in the walls and pillars of one of many the sālās or kiosks adorning the inner courtyards of that famed monastery. * In the text and translation subjoined I have followed what purports to be a copy taken from the recension in question, which, for brevity's sake, I shall conventionally distinguish as (P.): This I have, however, collated with several MSS. of an older recension (O). which may as likely as not represent the text in its original or quasi-original form, and have noted the variants appending them in notes at the foot of each page. The printed versions are all more or less incorrect and teem with gross orthographical errors as well as with misprints, both features which seem to be inseparable from the publications in the Siāmesese language issued by most local privately-owned establishments. I may add, for completeness' sake from a bibliographical point of view, that a paraphrase in verse of 130 of King Rùang's precepts has been published in the *Vajirañāṇ* magazine for R. S. 114-15 (= A. D. 1895-6), see above, p. 44. The author of this metrical composition has dealt with the sentences of the precepts taking them one by one, as if each sentence were a whole precept in itself, a course which to my belief is somewhat open to criticism. Far from following such a rule of thumb method, I have in the text and translation subjoined grouped together such sentences as seemed to me parts of the context of one and the same precept.

* Many of such kiosks have, since several years, fallen to ruin; but the inscribed slabs were picked up from amongst the débris and put by awaiting an opportunity to transfer them to a more suitable place, as the texts they contain (on native medicine, astrology, folk-lore, etc.) are very valuable and form collectively a very curious library. Owing to the present "pêle-mêle" condition of the slabs, I could not, as I should have wished, collate the texts at hand with the one inscribed on them.

TEXT (P.)

Introduction.

ปรากฏ สมเด็จพระ รังษี
 เจ้าแผ่นดิน ทรง ธิราช
 มนต์ เทน ใน ธนา กต
 จึง ฝาย พาน ประ ภาษ
 เปน ธนุ ธารณ กต
 ธน กณ นรชน
 ทิด ธนา กต พึง เพียร
 เรียน ธำ รุง ผะ คง ธาตม
 ธยา เกดิธน กตาค กต ถ้อย *

๑ มัญญุทั พระ วัง

THE PRECEPTS.

1. เมื่อ น้อย ให้ เรียน วิธา Study while still of tender age.
2. ให้ หา สิน มา เมื่อ ใหญ่ (1) Pursue wealth when mature.
3. อย่า ใฝ่เอา ทรัพย์ ท่าน (2) Thy neighbour's property do not covet.
4. อย่า ริ รวณ แก่ ความ (3) Do not foment disputes.
5. ประ พฤติ์ ความ บุรพ ะ มอน (4) Conform to old precedent [i. e. to long established usage].
6. เอา แก่ ชอบ, เสีย ผิด (5) Adopt what is right and reject what is wrong.
7. อย่า กอบ กิจ เปน พาด Refrain from doing foolish things.
8. อย่า อวด หาญ แก่ เพื่อน Do not bully thy fellowmen.
9. เจ้า ถิ่น อย่า ถิ่น พร้า When going to the woods don't forget the jungle knife.
10. นำ ศัก อย่า เอน ใจ (6) In the presence of the enemy do not be remiss.

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- (1) O. has : ให้หา สิน คอเมื่อ ใหญ่ Defer the pursuit of wealth to a which is clearer. maturer age.
 - (2) O. : อย่า ให้ ถัก ทรัพย์ ท่าน Do not defraud thy fellowmen of their property.
 - (3) O. : อย่า กรวณ แก่ ความ Do not be slothful in [attending to] matters.
 - (4) O. : ว่า ไร ความ ะ มอน What you say, say according to rule.
 - (5) เสีย has here the old predicative sense of to abandon, to forsake, to relinquish.
 - (6) O. : จ้า ศัก มา อย่า เอน ใจ When the enemy comes on do not be remiss.

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| 11. ไป เรือน ท่าน อย่า นั่ง นาน | Do not tarry long at other people's homes. |
| 12. การ เรือน ตน เร่ง คิด (1) | Of the management of thy own home think in earnest. |
| 13. อย่า นั่ง ใกล้ ท่าน ผู้ใหญ่ | Do not sit close to thy superiors [in age or in rank]. |
| 14. อย่า ใฝ่ สูง ให้ พ้น ศักดิ์ | Do not push thy ambitions higher than thy own station. |
| 15. ที่ รัก อย่า ขู่ ดุ (2) | Do not condemn those whom thou lovest. |
| 16. บดุง มิตร อย่า รั้ง | Establish friendship indissoluble. |
| 17. สร้าง กุศล อย่า รั้ง ไหว | Build up good works unremittingly. |
| 18. อย่า โดย คำ คน พูด | Do not credit the talk of mellifluous speakers. |
| 19. เว้น เรือ, ทอด ทาง ถนน | When hauling a boat on shore, lay bilge-ways for it. |
| 20. เปน คน อย่า ท้า โหญ (3) | Being a man, do not give thyself airs. |
| 21. เรา คน ไพร อย่า ใจ พุน | With thy own dependents do not be hot and hasty. |
| 22. กับ ชน นาง อย่า โหด | While associating with magnates do not scrimp. |
| 23. โทษ ตน คิด ว่า พึง (4) | Ponder on thy own faults, and |
| 24. อย่า คำนึง ถึง โทษ ท่าน (5) | Do not think on the faults of others. |

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| (1) O: การ เรือน ตน ให้ เร่ง คิด | Same sense as above. |
| (2) " คน ที่ รัก อย่า ขู่ ดุ | Do not condemn those who love thee. |
| (3) " เปน คน อย่า ท้า ใจ โหญ | Being a man do not elate. |
| (4) " โทษ ตน คิด คิด ว่า พึง | Same sense as above. |
| (5) " อย่า คำนึง โทษ ท่าน | |

25. หว่าน พืช จัก เอา ผล Sow and thou shalt reap.
26. เลี้ยง คน, จัก กิน แรง Foster thy fellowmen, and thou shalt benefit by their energies.
27. อย่าขัดขวางผู้ใหญ่ (อย่ารังแก) Do not oppose thy superiors.
28. อย่า ใ้ คน ให้ เกินศักดิ์ (1) Do not elate beyond measure [or, beyond thy own station].
29. เดิน ทาง, อย่า เดิน เบ็ดเดียว (2) If going forth on travel do not set out alone.
30. น้ำ เร็ว อย่า ขวาง เรือ (3) If the current be swift, do not place thy boat athwart.
31. ที่ ชุม เลื่อ จง ประคอง
 เร่ง ระมัด พิน ไฟ (4) By the tiger's den be on thy guard, and be solicitous about fuel and fire.
32. คน เสว ไทอย่า คบ ทาส Being a freeman (*Thai*) do not associate with slaves.
33. อย่า ประมาท ท่าน ผู้ดี Do not contemn respectable people.
34. มีสิน อย่า อวด มั่ง (5) If well off do not boast of thy own wealth.
35. ผู้เฒ่า ดัง จง จำ ความ The admonitions of the aged keep in mind.

- (1) O.: อย่า ให้ โพร ชัง คน Do not cause the populace to abhor thee.
- (2) " เดิน หน อย่า ไป เบ็ดเดียว Same sense as above.
- (3) " ด่ายน้ำเร็วอย่าขวางเรือ In a swift current don't place thy boat athwart.
- (4) " ให้ ระมัด พิน ไฟ Be careful [about providing] fuel and fire.
- (5) " มีสิน อย่า อวด มั่ง Being wealthy, do not mention it.

36. ที่ ขวาก หวาน อย่า เลี้ยงเกือก (1) In thorny or spiky places do not go without shoes. (1)
37. ทำ รั้ว เรือก ไว้ กัน คน Protect thyself with fences and hurdles.
38. คน รัก อย่า วาง ใจ Do not blindly rely upon those whom thou lovest.
39. ที่ มี ภัย พึง หลีก (2) Where there is danger keep off,
ปลุก คน ไป โดย ค่วน (3) Hasten out of the way.
40. ได้ ส่วน อย่า รัก มาก Do not long for more than thy own share [in profitable transactions].
41. อย่า มี ปาก กว้าง คน (4) Do not talk more than what is fitting.
42. รัก คน กว้าง รัก ทรัพย์ (5) Love thyself more than treasures.
43. อย่า ได้ รับ ของ เจ็บ Do not accept suspicious [or troublesome] things.

(1) O.: Cp. the Western proverb: "While thy shoe is on thy foot, tread upon the thorns." It should be borne in mind that the shoe here meant is the native one which merely consists of a sole of raw leather kept attached to the foot by a strap or string passing over it.

- (2) " ที่ ภัย เร่ง หลบ หลีก In danger hasten to clear out.
- (3) " ที่ ไม่ ชุ่ม อย่า ค่วน Where there are many wings [i. e. winged creatures] do not hasten.
- (4) " อย่า มี ปาก กว้าง ว่า คน Do not use a sharp tongue in reproving thy fellow men.
- (5) " รักคน,สงวนคน, ให้ รัก Love thyself, guard thyself, and
คน กว้าง ทรัพย์ fondle thyself more than wealth.

44. เหน จาม คา อย่า ปอง (1) What pleaseth thy sight do not covet.
45. รอง ฝาก ท่าน อย่า รับ (2) Do not accept in deposit things [of unknown origin].
46. ที่ ทัพ าจ มี ไฟ With the army let there be fire [and light] in readiness.
47. ที่ ไป าจ มี เพื่อน When going about, have a companion with you,
48. ทาง แถว เกื่อน ไคด คดา (3) Avoid unbeaten tracks in the jungle.
49. ครู บา ดอน อย่า ไกรธ Do not resent the admonitions of thy teachers.
50. โทษ คน ผิด พึง รู้ Be conscious of thy own faults and their deserts.
51. ทรัพย์ เงิน, อย่า เสีย ศักดิ์ (4) Sacrifice wealth rather than honour.
52. รักดี, อย่า ค่วน เกียค (5) Be devoted and not touchy (peevish, waspish)
53. อย่า เบียด เลียด แก่ มิตร (6) Do not vex thy friends.

(1) O.: เหน เต็ม คา ด้ว, อย่า ปาก—Don't utter what thou clearly perceivest [is better left unsaid]. Other texts have : ฦ เหน จามอย่าปอง—What looks pretty to thee do not covet.

(2) O.: รอง ฝาก กว จัง รับ—Accept in deposit only what is becoming.

(3) O.: อย่า ฝืน ฝืน ระวัง—Lose neither head nor heart. As regards the above, cf. the Western proverb : "Keep the common road and you are safe."

(4) O.: ทรัพย์ เงิน, งดวน ศักดิ์—Forsake wealth, but guard honour.

(5) " รักดี, อย่า กด เกียค—Do not bear ill-will to those who are faithful to thee. N. B. เกียค above is a Lāu word meaning 'to get angry'; while เกียค, ระวังเกียค is Khmër : "to take in ill part," "to take offence."

(6) O.: อย่า ค่วน เกียค แก่ มิตร Do not exceed in anger towards friends.

54. ที่ ผิด, ช่วย เค็ดอน คอบ (1) When others err, gently admonish them.
55. ที่ ชอบ, ช่วย ยก ยอ (1) Give honour to whom honour is due.
56. อย่า ขอ ของ รัก มิตร (2) Do not ask for what thy friends cherish.
57. ชอบ ชิค, มัก จาง จาก (3) [Long] Intimacy wearies and [ultimately] leads to estrangement.
58. พบ สัตว์, ปาก ปราโมทย์ When meeting an enemy talk affably with him.
59. ความ ใน อย่า ใด เขา (4) Thy inner thoughts [or feelings] do not disclose to others.
60. อย่า มัว เมามอง นิจ (5) Do not get intoxicated [except with what is noble]. (lit., Do not always be infatuated).
61. คิด ครอง ครึก ทก เมื่อ (6) Always reflect thoroughly.
62. พึง ฝัน เพื่อ ทอ ญาติ (7) Be generous towards thy own kinsmen.

(1) O. has **ถ้า** instead of **ที่** at the beginning of the sentence,

(2) " " **เพื่อน** (comrades) instead of **มิตร** (friends)

(3) " : **อย่า ยืม เงิน ของ ของ หา ยาก**—Do not borrow valuables. As regards the above cf. the Western proverb: "Familiarity breeds contempt."

(4) " **ภายใน คิด ตาม นอก**—Behave in private [or inwardly] as thou doest in public [or outwardly]. **หอก คาน อย่า ไถ่ ตัว**—Spear and sword do not keep far removed from thy person.

(5) O. inverts **มัว เมามอง** into **เมามัว**. Cfr. *Semel in anno licet insanire*.

(6) " : **คิด ความ ตาม ทก เมื่อ**—Always think [and act] to the point. (Or, Do ever consider matters conformably to circumstances).

(7) O. : **อย่า เลี้ยว เบื้อง ทาง ธรรม** Do not turn away from the path of righteousness. **อย่า รัก หมัน จะ พุด พยาธิ** Do not be in earnest for what is unwholesome [lit., for what is likely to cause thee infirmities].

63. จง ระวัง ที่ กลาง, ที่ ทาง (1) Know where to be prudent and where to be bold.
64. คน พาด อย่า พาด ผิด
อย่าผูกมิตร ในศรี (2) With the bad do not do ill,
and do not tie bonds of
friendship.
65. เมื่อ พาก, พัง คอม (3) When spoken to, make a
point of replying.
66. จง นบ พอบ ผู้ใหญ่ (4) Obey thy superiors.
67. ช้าง ได้ เดิน หลีก หลบ (5) When a [furious] elephant
comes rushing along get out
of his way.
68. สุวาน รบ อย่า รบ คอม (6) If a dog bites thee, do not bite
him in return.
69. อย่า กอปร จิตร ฤษยา (7) Do not be envious.
70. เจรจา ตาม คติ (8) Talk to the point.

(1) O. has : ใ้ ระวัง etc.

(2) " : อย่าเอา เป็น มิตร ไป มา —Do not make them thy own companions.

(3) O. : เจรจา จง รบ คอม, ใ้ ตอบ ถ้อย แต่ พอ คน Discourse of matters fully, and reply only as much as is befitting to thee.

(4) O. : ใ้คบ คน ผู้ใหญ่—Associate with thy superiors (or elders)

(5) " : ช้าง ได้ เดิน ร่อน รบ—When an elephant comes rushing along, hide and crouch. Some texts have : ช้าง ได้ เดิน ถืองอ —practically same sense as above.

(6) O. : หมา รบ อย่า รบ คอ หมา—Same sense as above, but couched in more vulgar language.

(7) O. : อย่า หึงษา แก่ ท่าน—Do not bear malevolence to thy fellow-men.

(8) O. : โสม อ่าน เรียง แต่ ยุติ —Learn only what is proper [or, fitting].

71. อย่า ปลุกผี กลาง คดอง (1) Don't wake up ghosts along the highways.
72. อย่า ปอง เรือน อากรวรพ์ (2) Do not be anxious to learn the Black Art, in order to hasten the destruction of others.
พด้น นิม หาย วาย ม้วย (3)
73. อย่า ขด เยื้อง ถ้วย เทก มิ คติ (4) Do not imitate the China cup which, once broken, cannot be recomposed;
จง ขด เยื้อง ถ้วยฤทธิ์ เทก มิ
เสีย (4) But follow the example of Samrit bronze which, even when shattered, is still useful.
74. ดูก เนืง อย่า วาง ใจ (5) Do not [blindly] rely upon thy wife and children.
75. ภาษ ใน อย่า นำ ออก Intimate matters do not spread out; and do not bring outward gossip indoors.
ภาษ นอก อย่า นำ เข้า (6)

(1) Cfr. Don't wake the lion who is asleep. *Quieta non movere* (Don't stir things at rest). The above precept is based on the common superstition that if a ghost or demon haunting the roads or waterways is disturbed or accustomed to receive oblations, it will grow worse and more exacting towards future wayfarers whom he will vex with his exorbitant pretences. The best course from the outset is, therefore, to leave him quiet and take no notice of his existence. The same line of conduct is suggested as regards corpses found lying about the way. These should not be disturbed lest the ghost who has his abode in them may resent the interference with his domicile.

(2) อากรวรพ์, a term—naturally—misunderstood in Pallegoix' dictionary, means the *Atharva Veda* and, more specifically, incantations and magical practices: in a word, the art of sorcery.

(3) O. has มอด ม้วย instead of วาย ม้วย; same sense.

(4) O. has the negative ปุ instead of มิ in both these sentences.

(5) O. has ดูก เนืง ยัง, etc.—i. e. "While thy wife and children are present," etc.

(6) O. has ไฟ, i. e. "fire," figuratively "tribulations," "torments."

76. ราชเจ้า จน กว คาช (1) Stand by thy sovereign until
 ราชานาถ จง พอแรง (2) death, and assist thy chiefs
 efficiently.
77. รอง พง อย่า มก ก็น Eatables that are costly do not
 covet.
78. อย่า ยิน คำ คน โดก Do not listen to the talk of
 greedy people.
79. โอม อ้อม เขา ใจ คน (3) Win other people's hearts.
80. อย่า ยด เทก, เก่ ไกด (4) Do not take a short-sighted
 view of events.
81. ท่าน ให้อาย่า หมายถึง โทษ (5) Towards thy rulers do not mean
 harm.
82. คน โทก ให้อ่อนคฺ Be lenient to the dull-witted.
83. ขอ ครู, ขอ คัด หน้า Praise teachers while they are
 ขอรับ เมื่อแล้ว ก็ present; subordinates after
 ขอมิตร เมื่อดับหงิ their work is done; and
 friends when absent.
84. ลูก เมีย ยัง อย่า ดมเดวิด Do not praise wife or children
 เขี่ยสเกิน จะตก ตู while present, for their blush-
 ing will put thee to shame.

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- (1) O. has: จน ถึง คาช instead than จน กว คาช; same sense
- (2) " " ราชานาถ ให้อ้อม แรง—Cooperate with thy chiefs
 with all thy own forces.
- (3) O.: ค้อม โอม อ้อมเขา ใจ เตือน—Endeavour to win the hearts
 of thy comrades; and อย่า พ้น เพื่อน เก่ คน—Do not lose thy self-
 control with others.
- (4) Several texts have ไกด, "far," instead of ไกด, "near", or
 "short-sighted view."
- (5) O. has: กว ให้อ instead of ท่าน ให้อ—same sense.

85. อย่า รัง ครู, รัง มิตร (1) Do not hate either teachers or friends.
86. ผิด อย่า เดา, เดา เก้ รวบ Reject what is wrong, and adopt only what is right.
87. นอบ คน ก่อ ผู้แก่ Incline thyself to the aged.
88. เข้า ออก อย่า วาง ใจ (2) When entering or leaving a place don't do it with perfect confidence, but guard thyself on both front and rear.
89. เขียว ผู้ รัง, จัก คอช โทษ Beware of him who abhors thee, as he will surely harm thee.
90. อย่า กวีน โกรธ เนื่อง นิจ Don't be too often waspish.
91. ผิด ผิด ปลดไป ถ้าง (3) If in error cast it off and destroy it.
92. ข้าง คน ไว้ อาวุธ (4) Keep weapons by thy side.

(1) O. adds here the following sentences absent in the modern recensions: *อย่า รัง ครู, รัง มิตร*

- นัก สิทธิ เคือน, อย่า กุ คำ When the sage admonishes thee, do not be insolent to him.
- โหรา เขียว ว่า, ควร จำ What the able astrologer says should be kept in mind.
- หมอ ยา ย่า, อย่า กุ ถู Respect and not contemn physicians.
- ลูกเมีย เคือน ควร กอช กิด The warnings of thy wife and children thou shouldst consider.

(2) O. has: อย่า นอน ใจ i.e. do not be remiss, do not blindly rely.

(3) " ที่ ผิด ปลด เสีย บ้าง If at fault, purge thyself of it at least

in part. Some texts have: ผิด ผิด ปลดไป ถ้าง

(4) O.: วาง หอก คาบ อย่า หาญ —Keep spear and sword close at hand, instead of boasting [thou canst do without them];

จะ มาน โท่ คอบ So that, in the event of the enemy's coming, thou mayest make a stand,

จะ ใ้ รวบ เมื่อ ภายหลัง and retaliate upon him in due course.

วัง เวียง อย่า ยิน ฝน Do not yield to the charms of pleasant cities, or palaces [otherwise thou wilt neglect more weighty matters].

93. เครื่องสรรพยุทธ อย่า วาง จิต Do not trust entirely to weapons.
94. คิดทุกข์ ใน สงสาร (1) Be mindful of the misery of life [lit. of continued existence, through the cycle of transmigration].
95. อย่า ทำ การ วิ ที่ ผิด (2) Do not carry out what [thou perceivest] has been wrongly planned.
96. คิด ขวน ขวาย ที่ ชอบ (3) Endeavour to search out what is right.
97. ได้ ตอบ, อย่า เสือ คำ (4) In replying do not waste words (or talk nonsense).
98. คน ว่า อย่า รัก (5) Do not fall in love with the artful.
99. พรก พวก พี่ ทำนุ (6) Foster thy own kinsfolk.
100. ปลูก เขา แรง ทวี ตน (6) Surround thyself with strength

(1) O. : รำ ทิ้ง ทุกข์ สงสาร — Ponder on sorrows of continued existence. [That is, so as to be able to take the right path leading to the cessation of re-birth].

(2) O. : อย่า หาวญ ทำ ความ ผิด — Dare not do what is wrong.

(3) " : ผิด ได้ ถาม หา ความ ชอบ — If in the wrong inquire about what is right.

(4) O. ได้ กอบ, อย่า เสือ ก่า — On getting as much as can be grasped with both hands together, do not relinquish the simple handful. N. B. This is an excellent example of the curt style obtaining in Siamese proverbs, offering compressed and tersely put in a few monosyllables what requires the double or even the treble number of words of a Western language to express.

(5) O. คน ว่า อย่า รัก ใคร Do not affect the wily.

(6) Both these sentences are omitted in O.

101. **ขด เยื้อง ไก่, นก กระ ทา (1)** Imitate the hen and the (francolin) partridge, which (when discovering food) lead on their young to pasture.
ทา ตุก หาดาน มา กิน
102. **ระมิด ระมิด อย่า พัง คำ (2)** Do not listen to idle rumours.
103. **การ จะ ทำ อย่า ค่วน ไ้ (2)** Do not do things hurriedly.
104. **อย่า ไร้ คน บัง มก (3)** Don't send people on an errand without full instructions [lit, with inexplicit orders].
105. **ทก แทน คุณ ท่าน เมื่อ ซาก** Requit the benefits of others when they are in distress, and
ฝาก รอด รัก จง พอ ไ้ be affectionate to whatever they entrust to your care. *
106. **เฝ้า ฟ้า ไ้ อย่า ทรมง** In the royal presence do not be haughty.
107. **รัก คี จง อย่า เกียชา (4)** Be devoted, and not slothful.
108. **เจ้า เกียก อย่า เกียก คอบ** To thy king do not return wrath for wrath.

(1) O. puts these two sentences as follows:

เยื้อง ไ้ ตุก ทา ตุก—Imitate the hen clucking her chickens

ตุก หาดาน มา กิน—and descendants to come and feed.

(2) O. substitutes: **ความ ใ้ กระ ทุ, อย่า ทำ** —Do not destroy the foundation [or, core] of what is firmly established.

ของ ำ อย่า ับ ไ้—Suspicious things don't accept.

(3) This sentence may be taken to mean also: Do not employ shallow-lettered persons.

* This sentence, if taken separately, may also mean: "Entrust cherished things to those in whom you have full confidence;" but it seems connected with the preceding one, of which apparently it forms the sequence.

(4) O.: **จง รัก คี อย่า กต เกียชา**—practically same sense.

109. นบ นอบ ใจ ไฉ่ สุทธิ Obey sincerely [lit. with real purity of heart].
110. อย่า ชุก คน ด้วย ปาก Do not undermine others with thy tongue.
111. อย่า ถาก คน ด้วย ตา Do not offend (lit. 'hew') others with (cross) glances.
112. อย่า พา ผิด ด้วย หู Do not inculcate others on mere hearsay.
113. อย่า เลียน ครู เคือน คำ (1) Do not provoke, by mimicking him, thy teacher to inveigh against thee.
114. อย่า วิ ถาว่า คำ ผิด (2) Do not utter falsehoods.
115. คน ทยศ อย่า เรือ Don't trust men without honour.

(1) O.: อย่า เคือน ครู ที่ คำ—Do not excite the teacher while he scolds thee.

(2) O. adds here the following sentences:

ครู ว่า อย่า ว่า นึก —If the teacher rebukes thee, do not complain he is too severe.

ที่ หดัก หดม, อย่า ค่วน —With thy superiors in acuteness of intellect, do not act rashly.

น้ำ ป่วน นึก, นึก เปน คน —Water, too much stirred, will get turbid.

ลม พัด นึก, หัก พัง ไม้ —Wind blowing too strongly overcomes and breaks the tree.

จะ ให้, ให้ จง พอ คักคัก —When giving [making donations] give according to thy own rank.

ถ้า จะ ทัก, จง พอ ใจ —When addressing a request to a person ask only what is unlikely to displease him.

ภาษ ใน จง ทิด ดำรงอก —Thy meaning [or, ideas] thou shouldst utter forth,

ภาษ นอก จง ทิด ดำรงอวย —and leave it to others [or, the public] to praise thee [or, to appreciate them.]

เมิน ใจ, คน ฟัง จด —Listless unconcern thou shouldst check.

116. **อย่า แผ่ เผื่อ ความ ผิด** (1) Do not saddle thy faults upon others. [Or, do not throw the responsibility of thy own faults upon others also].
117. **อย่า ผูก มิตร คนจร** (1) Do not befriend itinerant persons.
118. **ท่านสอน, อย่าสอนตอบ** Do not presume to teach those who teach thee.
119. **ความชอบ จำ ใจ** What is righteous enshrine in thy mind.
120. **ระวัง ระวัง ที่ ไป มา** (2) Wherever thou goest be on the alert.
121. **เมตตา คอย ต่อ มิตร** (3) Requit friends with kindness.
122. **คิด แล้ว จึง เถอะ** Reflect before you speak.
123. **อย่า นินทา ท่าน ผู้อื่น** (4) Do not slander thy fellow-men,
124. **อย่า ตีน ยก ขย คน** (5) Do not elate thyself with praise of thy own self.
125. **คนจน อย่า ดูถูก** Don't despise the poor.
126. **ปลูกไมตรี ทั่วชน** (6) Make friends with all.

(1) O. **อย่า ให้อะไร ความ ผิด** —Do not spread [or, propagate] error,

อย่า คิด ความ ผิด —or [meanly] attempt to evade [the consequences of] thy own.

(2) O. **ระวัง ระวัง ที่ ในป่า** —Be earnestly cautious in the jungle.

(3) " **รู้ พิจารณา พินิจ** —Know how to investigate and decide [or, settle,] a point.

(4) " **อย่า ฉันทา ท่าน ผู้อื่น** —Do not be lustful towards thy fellowmen [or, do not lust after others; do not conceive lust for others].

(5) " **อย่า โผล่, ยกตน** —Do not puff up nor exalt thy own self.

(6) " **ปลูกไมตรี ทั่วชน** —same sense as above.

127. ตระ กุณฺณ ทน จง คำ นับ (1) Honour thy own family (lineage).
128. อย่า จับ ถิ่น แก่ คน Do not depend on what other people say; [also: Do not take other people's statements as absolute, nor do not too lightly discredit them].
129. ท่าน รัก, ตน จง รัก ตอบ Requite love with love.
130. ท่าน นอบ, ตน จง นอบ แทน Return respect for respect.
131. ความ แหน ให้ ประหยัด What is to be jealously guarded guard it well.
132. เจ้า กระษัตริย์,เพลิง, งู (2) Royal blood, fire, and snake, do not undervalue.
133. หิ่ง ห้อย อย่า แข่ง ไฟ If firefly, don't vie with fire.
134. อย่า ปอง ภัย ต่อ ท้าว Do not hatch mischief towards thy sovereign.
135. อย่า มก ห้าว, พลัน แดก (3) Do not be too impetuous; thou wilt soon break.
136. อย่า เข้า แบก งา ช้าง Do not assist the elephant in carrying his tusks.
137. อย่า ออก ก้าง ชุน นาง (4) Do not oppose those in power [lit. the noblemen, or dignitaries].

(1) O. :—เร่ง รวด คำ นับ —Be quick at learning and quick at reverencing.

(3) " เจ้า กระษัตริย์,เหมือน ไฟ, งู —Royal race is like fire or snake.

(3) " ห้าว นก, มก จะ แผลก—Too much dash is likely to end in failure [or, lead to wreck].

The actual sense is, practically, "A too violent pull breaks the rope" or, in Italian: "Ogni soverchio rompe il coperchio."

(4) " อย่า ออก อ้าง ว่า ชุน นาง —Do not boast of being a noble; man.

138. ปาง มี ชอบ, ท่าน ช่วย (1) When in power, all are ready to help us; but when we are in distress they treat us with scorn.
 ปาง บ่วย ท่าน ชัง (2) If conceal thou must, conceal completely.
 139. ฌิ จะ บัง, บัง จง ถับ If grasp thou must, grasp firmly.
 140. ฌิ จะ จับ, จับ จง หมั่น If squeeze thou must, squeeze to death.
 141. ฌิ จะ คั้น, คั้น จง ตาย If aim thou must, aim unswervingly.
 142. ฌิ จะ หมายถึง, หมายถึง จง แท้ If clear thyself thou must, do it until full light is made.
 143. ฌิ จะ แก้, แก้ จง กระ จ่าง (3) Do not cherish what is aloof more than what is near thee.
 144. อย่า รัก ห่าง กว่า ชิด (4) Use forethought, and do not make light of the future.
 145. คิด ช้าง น้า, อย่า ดู เบา (4) Do not give importance to the surface more than to the deep-lying core.
 146. อย่า ถือ เขา ต้น กว่า ถัก (4) When going to war be on the alert.
 147. เมื่อ เข้า ศัก ระวัง ตน (4) Being a plain man thou must learn, far more than those in high stations.
 148. เปน คน เวียน ความ รุ่ง จง ยิ่ง ผู้ ๆ มี ศักดิ์ (5)

(1) O.: ปาง คน ชอบ, ท่าน ช่วย—When thou art in favour, they are ready to assist thee. Cf. "*Felicitas multos habet amicos*"

(2) O.: ปาง คน บ่วย ท่าน ชัง—When downfallen all hate thee.

(3) Here O. adds the two following sentences:

ถ้า จะ วาง, วาง จง ถัก—If laying anything, lay [or, bury] it deep down,

เกตุอก ท่าน นึก รุ่ง, จะ เสี่ยง ตน—lest others may discover it to thy own ruin.

(4) Omitted in O. Some texts have: คิด ช้างหนัก, อย่า ดู เบา —Pay attention to the weighty, and not to the light side [of a question].

(5) O.: ให้ ยิ่ง ผู้ เหนือ หัก —far more than those who are talented.

149. อย่า มัก ง่าย มี ตั้ Don't play the sluggard; that is bad.
150. อย่า ตั้ งู ให้ แก่ กา Do not knock down snakes for crows.
151. อย่า ตั้ ปลา น้ํา ไทร (1) Do not strike at fish in front of the basket trap. [*i. e.* Do not dismay them while they are meekly coming in].
152. ใจ อย่า เบา, จง หมัก (1) Don't be light headed, but steady.
153. อย่า ตั้ สุนัข ห้าม เห่า (2) Do not beat the dog to make him stop barking.
154. ชั่ว เก่า ร้าย, อด เขา If an old servant wrongs thee, bear patience.
155. อย่า รัก เขา กว่า ผม (3) Don't love the louse more than the hair.
156. อย่า รัก ลม กว่า น้ํา (4) Don't love wind more than water.
157. อย่า รัก ถ้ำ กว่า เรือน (5) Don't prefer the [picturesque] grotto to thy own dwelling.
158. อย่า รัก เดือน ตั้ กว่า ดวง ตะวัน Don't cherish the moon more than the sun.

(1) Omitted in O.

(2) O. : อย่า ตั้ หมา อัน หอน เห่า —Do not strike a dog which is barking.

(3) „ อย่า รัก เขา ตั้ กว่า ผม

(4) „ อย่า รัก ลม ตั้ กว่า น้ํา

(5) „ อย่า รัก ถ้ำ ยิ่ง กว่า เรือน

} same sense as above.

CONCLUSION.

๑ สม สิ่ง สรรพ โสวาท
 ผู้ เปน ปราชญ์ พึง สดับ
 ตรี ทิ ของ ประ ภูบัติ
 โดย อรรถ อัน ถ่อง ถ้วน
 แดง เดศ เหตุ เลือก ถ้วน
 เลิศ อ่าง ทาง ขรรณ (1)

Each and all of these teachings those who are wise should listen to, heed them, ponder them, and put them in practice, for they are perfectly correct in principle and the shrewd devices they unfold are all based upon experience [lit., on a selection of facts or examples] ; so that they are excellent and in accordance with righteousness.

(1) A different conclusion is given in O. as follows :

๑ ขรรณ เหล่า นี้ ใคร ทำตาม —He who follows these righteous principles

จะ ถึง ความ สุข ทุก เมื่อ —will ever attain to happiness ;

เพื่อ แต่ง ไว้ ให้ สรรพ สัตว์ —for they have been composed in order to enable all living creatures

ให้ ถึง สุข สวัสดิ์ แด —to gain happiness and prosperity.

APPENDIX C.

INITIAL LIST OF SIAMESE PROVERBS, SAWS, ETC.

With a view to start a list of Siamese proverbs and idiomatic phrases, I subjoin here the principal sayings quoted in the course of the preceding pages apart from those of King Ruang, adding moreover a few others that did not find a place therein, hoping that those who take interest in the subject will thereby be induced to contribute further additions to the present list thus soon making it sufficiently extensive. For the sake of easy reference I have deemed it expedient to distinguish each saying by a serial number which it will be advisable to continue in future lists.

1. วิ่ง หนัก มัถล้ม, ล้มหนักมัชวณ By running too fast one is liable to stumble; by stooping too low one may lose his balance.
2. รั้ง ทัพ ก็ เปน ปีก, แม้น รั้ง หัก ก็ เปน หาง By mere shunting it may be wings [i.e. the wings may be caught in the trap]; but by withdrawing altogether it will be only tail [i.e. the tail only will be caught].
3. นก ไร้, ไม้ โทษ A birdless tree?—a barren tree.
4. ชาย เข้า เป็ดออก, หญิง เข้า สาร Males are paddy and females hulled rice [i.e. men can take root and settle in life by themselves, whereas women are not self-supporting].
5. พริก ไทย เน็ด นิด เคี้ยว เคี้ยว ยัง ร้อน The tiniest grain of pepper is nevertheless pungent to chew [i.e. noble blood always makes its virtue manifest].
- 6.ฆ่า ควาย ขย่ำ เสีย คาย พริก Having killed the buffalo [for food] don't grudge the seasoning. [i.e. don't begrudge the outlay necessary for carrying an enterprise to completion].
7. รัก หยอก, ขย่ำ กัด หยิก (1) If fond of practical jokes, don't be afraid of being pinched.

(1) This forms a couplet with the preceding, along with which it is frequently quoted.

8. กิน ข้าว คั้น, อย่า กระโจน กลาง
When about to negotiate a dish of [boiling hot] porridge, do not rashly attack it at the centre [but get gently at it from the outer rim].
9. ไม่ ถ่า หนึ่ง ยัง ต่าง ปต้อง
 พี่ แถ หนึ่ง ยัง ต่าง ใจ
Joints [knots] though on the same stem are nevertheless unequally spaced; so even brothers are of different minds.
10. ทำ นา, อย่า เลีย เหมือง
When working paddy fields do not omit the canal for irrigation.
11. เข้าเมือง, อย่า เลีย ขุนนาง (1)
When in town do not neglect the dignitaries.
12. ตัด หวาย, อย่า ไว้ หน่อ
 ฆ่า พ่อ, อย่า ไว้ ลูก (2)
When cutting down rattans don't leave the sprouts; when killing the father don't spare the offspring.
13. เลือ กุย, จระเข้ ปราณ
 ยุง สุโขทัย, ไข้ บ้าง ตพาน
For tigers Kui, for crocodiles Prān, for mosquitoes Sukhō-thai, and for [jungle] fever Bāng-tap'hān.
14. หญิงสาวนุ่งผ้าสีน, กินกั้งกือ (3)
Lāu women don the *Sin* skirt [a sarong with horizontal stripes] and eat millipedes.
15. ชาวฝรั่งนุ่งกางเกงโดงเตง ตาม
 ตัว, ไม่กลัวตาย (4)
Europeans don trousers flapping about their persons, and fear not death.
16. ช้า ๆ ได้ พว้า สอง เถ้ม งาม
With patience thou wilt easily obtain two jungle knives.—
"Slow and steady wins the race" (Lloyd).

(1) This forms a couplet with the preceding.

(2) Adage quoted in the Ayuthia-Bāngkok annals, vol. II, p. 658.

(3) A skit occurring in the popular ขุนช้าง ขุนแผน play.

(4) " " " in popular performances of the พระอภัยมณี play.

17. สิบปากว่า, ไม่เท่าตาเห็น; Ten tongues [lit., mouths]
 สิบตาเห็น, ไม่เท่ามือคลำ asserting are not worth one
 eye seeing; nor are ten eyes
 seeing equal to a single hand
 feeling [one thing].—"Trust
 as little as you can to report,
 and examine all you can by
 your senses" (Johnson).
18. ไข่ไป กระแทบ หิน The egg coming into collision
 with a stone. "The iron pot
 and the earthen pot." "The
 earthen pot must keep clear
 of the brass kettle."
19. ซื้อควาย ถางหนอง To buy a buffalo in a puddle.—
 "To buy a cat in a bag." "To
 buy a pig in a poke."
20. ซื้อทอง ถางถนน * To buy gold in the street [i. e.,
 where it cannot be tested]—
 same sense as the preceding.
21. หนีเสือ, ปะจระเข้ Running away from a tiger but
 ขึ้นต้นไม้, ปะรังแตน to fall in with a crocodile;
 climbing up a tree but to find
 there a wasp's nest.
 "Out of the frying pan into
 the fire."
22. เอา มะพร้าว หิ้วไปขายชาวสวน To take cocoanuts for sale to the
 เอา แบ้ว นวน ไป ขาย ชาววัง gardener, or toilet powder to
 the palace ladies—"Carrying
 coals to Newcastle." "Bring-
 ing earthen vessels to Samos,
 or bats to Athens." "*In sege-*
 tem spicas ferre" (Ovidius).
23. สิบเบี้ยใกล้มือ, ยี่สิบไกลมือ Ten cowries are within hand's
 reach; but twenty are too far
 removed. "A bird in the
 hand is worth two in the bush"
 Il vaut mieux un tiens que
 deux l'auras.

* This forms a couplet with the preceding.

24. เลี้ยงลูกเสือ, ลูกจระเข้, อดิรพิศม์ To bring up a tiger cub, a young crocodile, or a venomous snake. "*Colubrum in sinofovere*". To cherish a serpent in one's bosom.
25. เสีย น้อย, เสีย ยาก; เสีย มาก, เสีย ง่าย Little is spent with difficulty; but much, with ease.—"Penny wise and pound foolish." A little goes a long way...etc.
26. อย่า ตัว ใส่ ให้ กา กิน Don't pull out the entrails [*i. e.* intimate troubles] for crows to feast upon.
"Il faut laver son linge sale en famille." One's filthy linen should be washed at home.
27. ทนหนาม ยอก, เอา ทนหนาม บ้าง If a thorn pricks thee, use a thorn to draw it out.—"*Similia similibus curantur*." Like cures like. "Un clou chasse l'autre."
28. โรคมาเปนภูเขา; ไม่เท่าหา, เท่าเดิน Diseases come in mountains and leave in dribblets [*lit.*, in bits of the size of a louse or of a clothes-vermin].—"Misfortunes never come singly."
29. เข้า เมืองตา หลิ้ว, ให้ หลิ้ว ทนตา While in a land of blinkards, endeavour to wink like them.
—"*Quum Romae fueris, Romanor vivite more*." Do in Rome, as the Romans do. "When you go to Rome, do as Rome does." (St. Ambrose of Milan).
30. น้ำ ใจ หญิง, เหมือน น้ำ กัง บาน The female heart is as unstable as water rolling on a lotus leaf.
"*Varium et mutabile semper Foemina*." (Virgil)
Woman is inconstant.
"La donna è mobile
Qual piuma al vento."
(Opera "Rigoletto.")

31. เขา เป็ด มา ขัน ต่าง ไก่, จะ ฟัง
เป็ด เสี่ยง ไ้ หรือ ? To set a duck to crow instead of
a rooster; how can the quack
be listened to?
"To put round pegs into square
holes."
"The wrong man in the wrong
place."
32. เขา เนื้อ หนู ไป ช่วย (or เพิ่ม)
เนื้อ ข้าง To take the flesh out of mice
in order to fatten the eleph-
ant. [i. e. despoil the poor
in order to fatten the mighty].
"To rob Peter to pay Paul."
33. คน ตา เขก, ควาย เขา เขก, รวง
ง ต Beware of squint-eyed persons
and of buffaloes with out-
spread horns.
"Ceux qui sont marqués en B
[viz. Borgne, Boiteux, Bossu,
etc.] ne valent rien."
"Niun segnato da Dio fu mai
buono" (Ital. Prov.)
"Cave ab signatis"
34. รู้ กิณกั เปน เนื้อ; มิรู้ กิณกั เสื่อม
หาย (1) With frugality even a little goes
a long way; but without it,
all soon vanishes.
"Frugality is an estate."
35. ยื่น แก้ว ให้ แก่ ถึง To cast gems before monkeys.
"To cast pearls before swine."
(Jesus).
36. สุนัข ขบ, ขย้า ขบ คอบ—or in If a dog bites thee, don't bite
a more vulgar form: him in return.
If a donkey brays at you, don't
bray at him.
หมา ขบ, ขย้า ขบ ต่อย หมา (2) "If an ass kicks me, shall I
strike him again?" (Socrates).

(1) The second part of this saying is sometimes varied into : มิรู้
กิณ กั เสื่อม หาย—without parsimony thou wilt lose also thy coat.

(2) See No. 68 of King Rāng's maxims above.

37. หมาเห่าก็ไม่กัด A dog that barks does not bite.
"Barking dogs seldom bite."
38. แมวไม่อยู่, หนูเรวัง When the cat is absent, the mice
make merry.
"When the cat's away,
The mice will play."
39. โคหาย, จึงล้อมคอก After the kine are gone the en-
closure is put up.
"To shut up the stable-door
after the kine are gone."
40. เอาน้ำค้างไปเพิ่มน้ำสมุทร Bringing dew to superadd to the
sea.—
"Carrying water to the sea."
41. หน้าเพือด, ใจเสือ Face of doe and tiger-like heart.
"Cara de angel, corazon de de-
monio (Spanish Prov.)
"Boca de mel, coração de fel"
(Portuguese Prov.)
42. ได้ตัวเอง, เปรนหนอนเอง One's own entrails are worms to
one's self.
"On n'est jamais trahi que par
les siens."
43. โลกมาก, ฤๅหาย With over-greediness one's
fortune vanishes.
"He who grasps at too much
holds fast nothing." "Grasp
all, loose all."
44. โลกนั้, มักตัวตาย (1) Excessive cupidity leads to self-
destruction.
45. ตาบอดจูงตาบอด, แล้วตา
บอดเถียงกันจูง (or, ผู้จูง) The blind leads the blind, and
then the blind quarrels with
his leader.
"If the blind lead the blind,
both shall fall into the ditch."
(Hebrew Prov.)

(1) This forms a couplet with the preceding.

46. อย่าให้เด็กเล่นมีด, เล่นขว้า Don't allow children to play with knives or cutters. "*Ne puerio gladium.*" "Intrust not a boy with a sword'.
- 47.งามแต่รูป, รูปไม่หอม Handsome features, but no fragrance to smell [the substitute for the Western 'kiss']. "*La beauté sans vertu est une fleur sans parfum*". "Beauty without grace is a violet without smell."
48. ลูกไม่หอม, ช้างในฝาด (1) Like an overripe fruit [that still is] sour within.
49. ถ่มน้ำลายรดฟ้า, ใส่ (or ถุก) หน้าตัวเอง He who spits towards the sky gets it back into his own face. "*Chi sputa contro il vento si sputa in faccia.*" (Ital. prov.)
50. สี่เท้า (or, ช้างสี่เท้า) รุกพลานักปราชญ์ รุกพลานัก Even a four-footed animal [or, an elephant] will stumble, so will the scholar. "*Even a horse, though he has four feet, will stumble.*" (English prov.) "*Errare humanum est.*"
51. ถ้อหยั่งไม่ถึงน้ำ The pole (for pushing the boat) does not reach down to the water. [The means are unequal to the task]
52. หมูเขาหาม, เขาคนไปสอด To thrust one's own carrying pole between those who carry the pig [suspended to a pole]. To meddle in other people's business.
53. เอาน้ำลูบท้อง To rub the belly with water [i.e. to have nothing to eat]. "To dine with duke Humphrey."

(1) This forms a couplet with the preceding.

54. พระ ทาน ผ้า ถาย To present with a flowered chintz [i. e. to cause one to receive a flogging with rattans, thus getting a mottled or striped back.]
55. ให้ ยานักต๋ ให้ ยานักต๋ To give snuff-drug [to one who is crack-brained] "To helleborise" (fig.)
56. โค ระ ละ ต่ A Cataian. One of "The four P's" brotherhood. (See above p. 30 of this paper).
57. เหมือน กัดง ครก ขึ้น ภู เขา Like running a mortar up hill. [A very hard job].
58. ราก กับ ถิ่น ถังกา Like a Ceylonese tongue. [A glib-tongued fellow].
59. ง่าย เหมือน สูบ บุหรี่ As easy as smoking a cigarette. "As easy as kissing my hand." "Tis as easy as lying" [Shakespeare].
60. เหมือน เสี้ย กระ บาท ผี Like making oblation of a platter of food to the ghosts. "Like giving a sop to Cerberus."
61. ตุ๋ ผี ไม่ มี ตัว, กระ บาท ไม่ มี ขอบ Like a ghost without substance or a leaf platter without rim. "A bogus."
62. เหมือน เสี้ย หย็, เสี้ย น้ำ แกง Like bringing up a water monitor; it is wasted curry. (Wasted time and labour). "A lavar la testa all' asino si perde il ranno ed il sapone" [Ital. prov.]
63. เหมือนทองแดงแผง ผัว เปน ราก Like the copper [in a debased coin] which, with exposure, becomes stained [by oxidation]. "Showing up its spots."

64. อด เหมือน หมา Starving like a dog.
 อด เหมือน เสือ Starving like a tiger. "Starving
 like a church mouse."
65. เหมือนคันทัก, ลูก รัก ก็ มัก เชา Like a broken tree, whose cher-
 ished fruits wither.
66. เหมือน เอา พิมเสนไป แลกเกลือ Like bartering Bārūs camphor
 (1) with salt. (To make a foolish
 bargain).
67. เอา แก้ว ไป แลก บัด To barter gems with beads.
 [same sense as the preced-
 ing].
68. เหมือน ไม้ ชัก คัด ไม้ ชุง Like attempting to raise a log
 with a splinter. [A task be-
 yond one's forces].
69. เหมือน คน ไปนอนฝัน Like a dumb person dreaming in
 sleep.
 [Unable to tell his own experien-
 ces].
70. เหมือน คน มือ ตวน ได้ แหวน Like a maimed man without
 hands getting a finger-ring.
 [Incapable or unable to make
 a good use of one's own val-
 uables].
71. เหมือนกระต่ายหยั่ง น้ำหาสมุทร Like the rabbits who attempted
 to find out the depth of the
 sea by wading through it [and
 perished]. (Self-conceit, pre-
 sumptuousness). (2)
72. เหมือนนก น้อย บิน แข่ง พระยา Like the little bird who chal-
 คุรุชา langed Garuḍa [the mythical
 king of the feathered tribe]
 at flight. (An Icarian attempt).
 (2)

(1) This adage is cited in the annals of Ayuthia, vol. I, p. 150.

(2) Both these apologues are cited in the annals of Ayuthia, vol. I, pp. 72-73.

73. จูบ ลูก, ลูก แม่

To impress, by mishap, on the mother a kiss intended for the baby [in her arms, or lap].

74. อย่า แทะ ไม้ ทั่ว ตัว

Don't dig up a tree making it fall upon thee. [Don't overthrow what will crush thee by its fall].

75. จืด, จืด รู้ จัก คุณ เกือบ;
หนู กัด เล็บ, จืด รู้ จัก คุณ แมว

It is when finding food insipid that you recognize the value of salt; it is when finding your coat gnawed by mice that you become alive to the worth of the cat.

76. สวรรค์ อยู่ ในอก,นรก อยู่ ในใจ

To gain heaven or hell lies within our breast and heart. [i. e. It depends on our thought and actions to go to either place].
"In thy breast are the stars of thy fate" (Schiller).

77. ไม่ เห็น น้ำ, ตัด กระบอก ;
ไม่ เห็น กระบอก, โกง น้า ไม่

To cut a bamboo joint [to use as a bucket], without seeing any water; to bend the cross-bow before seeing the squirrel. [To act prematurely].

78. เข็ม ก้น น้อย, ร้อย เข็ม ช้า

A needle with a small eye should be threaded slowly. [The little (or, lowly) ones should be taught gently and patiently].

79. คน ขี้ กลัว ต้อง เดิน สั้น
คน ไม่ กลัว ต้อง เดิน ยาว

A coward cannot travel very far [because he is afraid of ghosts, etc.]; but a man who is not indolent can push on a long way.

80. มะกอก สาม ตะกร้า

A triple basket of hog plums (= an arrant liar). N. B. This is an elliptical form of the saw :—

มะกอก สามตะกร้า ฝ่าไม้ ถูก

Even if three baskets of hog plums were flung at him, he would yet remain unhit [i. e. he would yet manage to get off scot-free with his artful misrepresentations].

81. เหมือน กบ อยู่ ใน สระบัว

Like frogs in a lotus pond [i. e. they don't feel the fragrance of the lotus blossoms, nor do they appreciate the charm of the place]. *Asinus in unguento.*

82. เหมือนทัพพี (or ทรรพี, สรรพี)

Like a ladle [which holds food but does not work for it and is always greasy]. (Applied to a loafer, parasite, or useless and untidy person). (1)

(1) This is a less contemptuous form of the expressions ทัก, ช้าย ทัก, หน้า ทัก, viz. "skimmer", and "face of a skimmer", which are severe insults. The ทัพพี is a fine-looking and ornamented ladle, usually mother-o'-pearl inlaid; whereas ทัก is a wooden or brass skimmer and not a "cocoanut spoon" as Pallegoix's dictionary, s.v., has it. The cocoanut ladle is called กรวย, and not ทัก. It is interesting to notice that the term ทัก, (*twak* or, as he spells it, *tuac*) is already put on record, in the sense of an insult, by La Loubère in 1687. (See his "Historical Relation of the Kingdom of Siam"; London, 1693, p. 166). From ทัก, has taken rise the act of ให้ ทัก i. e. "to make the gesture of the skimmer" which consists in bending one arm upward, with the palm of the hand turned inwards and the fingers folded, so as to represent the skimmer.

83. ยาก กิน ปลา ยู่ บรเพ็ชร If fond of eating fish go to
Borap'het. (1)

84. ยาก ตาม เสด็จ ให้ ได้ ค่ำ. If liking to find the king easily
[or, to enjoy pleasure in the
ไป ยู่ ถพบุรี king's train] go to Lop'h-
burī. (2)

85. ต่อ หน้าว่าพลับ, ถับหลังว่าตะโก In thy presence he says *P'hla'*
[the fruit of *Diospyros kaki*,
imported from China, which
is sweet to the taste]; but
behind thy back he says *Takō*,
[the fruit of *Diospyros do-*
decandra, which has a bitter
taste].
"Face-flatterer and back-biter."
(I'ennyson).

86. น้ำผึ้ง ทา ริม ลี ปาก; His lips are smeared with honey;
ถับหลังกินยาก, เหมือน บรเพ็ชร but what he says after thy
back is turned is hard to gulp,
like *Borap'het* berries [the
fruit of *Cocculus verrucosus*
which, from its very bitter pro-
perties, is used in medicine].
Mel in ore, verba lactis.
Fel in corde, fraus in factis.

(1) I. e. บึง บรเพ็ชร, a famed marsh lying north-east of Pak-nam P'hó, a few miles away from the left bank of the แควใหญ่ river with which it is connected by a creek. In the middle of it rises the hillock called เตาถ้ำ, and its waters teem with fish of many kinds, while birds attracted by the rich spoil flock about in large quantities. During the fishing season it is frequented by numbers of fishermen, when it is well worth a visit.

(2) This saw must have originated from the time when King Nārāi made Lop'hburī his country residence, whence he started on frequent boating and hunting excursions.

87. กว่า ถั่ว จะ สุก, งา ใหม่ (1) By the time the peas [beans, or groundnuts] are roasted, the tilseed will be burnt. [*i. e.* ere all is in readiness the opportunity will have passed].
"Too late for the fair."
88. หัง ที่ กว้าง, ไป หา ที่ แคบ To quit a commodious place for a strait one.
89. เหน กระดูก ดี กว่า เนื้อ Preferring the bones to the flesh (*i. e.* flatterers to true friends.)
"Catch not at the shadow and lose the substance."
90. เนื้อ ไม่ได้ กิน, หนัง ไม่ได้ รอง นั่ง, เอา กระดูกแขวน คอ;
or เนื้อ ก็ ไม่ได้ กิน, หนัง ก็ ไม่ได้ รองนั่ง; เอา แต่ กระดูกแขวน คอ คน
The flesh I did not eat, the skin I did not spread (on the floor) to sit upon; yet shall I have to carry the bones suspended to my neck?
[This means: to do a work which yields no profit and leaves only a burden of troublesbreward].
91. จะ ว่า ปลด ก็ กริ่ง, จะ ว่า จริง ก็ กลาย Daring not to declare it a lie, while being aware it is all but truth. [or. In doubt about its falsity, while not sure about its truth].
92. ซื้อ ผ้า, ต้อง ดู เนื้อ When buying a fabric thou must examine the stuff [it is made of].
93. ไม่ ต้ม, จึง ค่อย ขำ Wait until a tree has fallen to skip it.

(1) This adage already occurs in the annals of Ayuthia, vol. I, p. 206.

94. กิน น้ำ แม่ น้ำ เจ้า พระ ยา แล้ว Having drunk the water of the Chāu P'hyā (*i.e.* of the Bāng-kōk river). (Means: having fallen into agreement or sympathy with Siamese ways and ideas).
95. ถือ หวายเป็น ห้าม ตัว เอง Holding the rattan rod [the symbol of power] in his hand but to impose on his own self. This means also: to make use of threats or hands to impose respect, instead of the rattan rod—or authority—one holds'.
96. เลือกลงที่ รัก, มักที่ ชัง Preferring those for whom we feel attachment and discarding others equally, or better, qualified. Favouritism; nepotism; interested partiality.
97. ฝรั่ง บาง เสา ชิง
- 1.—literally: A *Farang* (guava fruit) from the Bāng-sāu-thong gardens (in Khlong Mōn, many of which are owned by Europeans). (1)
2.—figuratively speaking: A *Farang* (or more or less Europeanized Siamese) from Bāng-sāu thong (*i.e.* native of the country).
98. อย่า ร้อง แรด, เสียง เล็ก Do not roar like a rhinoceros or a tiger. (*i.e.* do not raise the voice more than is necessary; or, scream not for trifles)

(1) Called the *Farang* fruit because introduced into the country by Europeans from its original home, which was America, early in the seventeenth century. In 1687 La Loubère noticed the guayava in Siām, but he says that it was then known to the Siamese as "Louk Kiac," by which he evidently means ลูก จาก, *i.e.* the fruit of the ātap palm.

99. มี นก จิ้ง มี แว
มี สระ แก้ว จิ้ง มี บัว

It is because of there being birds that there are nooses and snares ;

It is because of there being crystalline ponds that there are lotus blossoms.

100. เลี้ยงช้าง, กินหญ้า (more vul-
garly, ช้าง) ช้าง

The elephant groom must live upon the elephant's grub (or, leavings). (i.e. servants must live of what their masters live upon).

101. ช้าง สาร, แดง เหา,
ทั้ง ขำ เก่า แด เมีย รัก
อย่าได้ไวใจนัก

Tuskers, poisonous snakes,
Old servants, beloved wife,
Do not trust too much.

102. จารัต เลือ กี่ พัง ป่า,
ถูก กำ พร้า พัง ตา ยาย,
ผู้ซื้อ พัง ผู้ขาย,
คน เข้ม ใจ พัง ขุน นาง

It is the practice of the tiger to seek protection in the jungle; of orphan children in their grand-parents; of the buyer in the seller; and of distressed people in the magnates.

103. ปาก หวาน, กัน เปรี๊ยะ

Sweet at the mouth and sour at bottom. (cf. No. 48 above).

104. ดู เยี่ยง ยุง ยังมี แวด ที่ วง หาง,

Look at the peacock : he still has bright eyes left in his tail feathers (as tokens of his noble origin). (1)

105. จิ้ง จก เรียกจระเข้ บกยก ขึ้นท่า;
แมว ตัว เล็ก เขาก็ว่าเปนตา เล็ก

The house-lizard (*Ching-chōk*, or gecko), is taunted with being a land crocodile; so is a kitten said to be the tiger's little uncle. (i.e. there is a taint of fierce and treacherous blood in them, which may tell at any time). (2)

(1) This is from the สุภา สัตตธมม หนิง, (See No.5, p. 45 above).

(2) This is from the อิศร ญาณ (See No. 6, p. 43 above).

106. หญิง ร่ม, ชาย ปน; ประมัตปน
โหม จะ พัน ระเณ แดง ท่าแห่ง
เมื่อ (1)

Women are like turmeric and men like lime; when brought into contact with each other, how is it possible to prevent the pink coloration of the mixture? (i. e. their combination, alluding to the lime employed in betel chewing, which is coloured pink by means of turmeric).

"When the man's fire and the wife's tow, In comes the deil and blows it in a lowe" (flame).

107. อยู่ใต้ฟ้า หรือ, จะไปกลัวฝน?

Being under the sky, why shouldst thou be afraid of rain? (Being a citizen, why shouldst thou shrink from thy civil duties?)

108. พูดกับพ่อค้า, ชาย ยืน หมื่น ปี;
พูดกับ หลวง ี่, ชาย วัน ละ
พัน หน

Listen to the merchant, and (he will flatteringly tell you) you have yet ten thousand years to live;

Talk with the priest, and you will (and you have sinned enough wherewith to) die a thousand times a day.

109. หมาเห่าใบทองแห้ง

A dog barking at dried plantain leaves [when falling to the ground with noise].

"A dog that bays the moon."

"I'd rather be a dog and bay the moon" (Shakespeare, Jul. Caes., iv, 3).

110. ฝน ตก ไม่ทั่วฟ้า,
เย็น แห้ง หด้า, ใน ภู เขา;
ไม่เย็น ใน ถก เรา (2)

Rain falls, but not from every part of the sky; a coolness is diffused on the land and about the hills; but our bosoms get no refreshment.

(1) This is also from the อิศรญาณ.

(2) From a popular barcarole (เพลงเห่เรือ). The expression

ฝน ตก ไม่ทั่ว กัน is also employed independently to mean that favours do not rain down equally from on high; rewards are not dispensed equitably, etc.

111. มาก ^๕ ขี้ควาย; หลาย ^๕ ขี้ช้าง (1) Plenty of buffalo dung; heaps of elephant excrement!
[Plenty of things, or men, but good-for-nothing.] "*Non multa, sed multum.*" (Not many things, but much), "*Pondere, non numero.*"
112. มี เมีย ผิด, คิด จน ตัว ตาย;
ปลุก เรือนผิด, คิดจนเรือน หลาย If thou hast erred in the choice of a wife, thou wilt regret it thy life long; if thou hast made a mistake in the selection of a site for thy dwelling, thou wilt think of it until the house falls.
113. ไป ตี งู ให้ ภาดิน;
กา กิน แล้ว จะ คืน ถิ่น (2) Knock down snakes to feed crows, and the crows after having had their fill will go back to their own nests.
114. ตี งู ให้ หลง หัก (2) To strike a snake and only break his spine. [The snake being yet alive will follow his persecutor and revenge himself, upon him]. (=To breed a feud to no purpose).
115. ตัด ช่อง น้อย แต่ พอ ตัว,
เอา ตัว รอด แต่ ผู้ เดียว To make a breach just sufficient for one's self, and save only one's own skin. (To look after one's own safety, leaving the others in the lurch).

(1) This is in allusion to the fact that buffaloes and elephants void large quantities of dung. Thence the (Khmer-derived) expression ^๕ ขี้ กระ บือ (for *Ach Krabei*) corrupted into ^๕ ขี้ กระ บือ meaning, lit., "buffalo dung"; but actually, "Much but worthless."

(2) See note at foot of p. 12, above.

116. คอย ให้ พระ ศรี อาริย์ มาตรัส Wait until Arya Maitreya (the next Buddha) shall attain Buddhahood (and come to enlighten the world). "*Ad Graecas kalendas*"—Suetonius. (At the Greek calends; i. e., never). "At latter Lammas."

117. คอย ให้ น้ำ บางกอกแห้ง Just wait until the Bangkok river dries up. "Wait until the week which has two Thursdays" (Ital. saying).

118. เมื่อ งู มี เขา, เต่า มี หงอน, When the snake shall have horns, the tortoise whiskers, and the monitor lizard a crest (caruncle).

"..... sooner earth Might go round heaven, and the strait girth of Time Inswathe the fulness of Eternity." (Tennyson)

119. เขา แก่น จันทน์ ไป แลก เปรียง (1) To barter heart of sandalwood for ghee. [To seek filthy lucre by ludicrous expositions of the sacred texts. Said of monks who, in order to please their audience and obtain bountiful alms, recite some stories, e. g. the Mahājāt, etc., in a play-actoristic style, accompanying the recital with all sorts of antics].

120. เหยียด งู เหยียด หงอน, เหยียด เท้า งู Like a snake perceiving the udders of a hen, or a hen seeing the feet of a snake [limbs which, of course, do not exist in the animals just named]. Said of a very keen-sighted or eminently sagacious person, who can soon discover the way to get out of a difficulty. Acute in penetration, and full of resource.

(1) The term เปรียง, omitted in foreign dictionaries of the Siamese language, means *ghee* and, by extension, any fatty or oily substance. It is the Khm̄r word *preng*=fat, oil.

121. ทำ เบน คม ใน ผัก (1) To conceal the keen blade in the scabbard. "Hiding his light under a bushel." "An iron hand in a velvet glove" (Charles V.).
122. ตระกูล ส่อ ชาติ,
มารยาท ส่อ คัว (2) Descent [or, the family] reveals the caste [lit., birth], but demeanour proclaims the man. "Manners make the man." "*Vultus est index animi.*" The countenance is the index of the mind.
123. ฝรั่ง ฐิ นก A guano Farang; or, bird-fertilized European germ (in allusion to germs transplanted by birds to foreign countries through their excrement). This is a disparaging term applied to Eurasians, corresponding to our "Half-caste," "Chee-chee," and "Lip lap."
124. ปาก ว่า, มือ ถึง (3) No sooner has the mouth spoken than the hand reaches out (i.e. hits, or strikes the blow).
125. โขก หัว, แล้ว ถูบ หลัง Stroking your back after having filiped your head. (A kiss after a kick).

(1) This expression already occurs in K. L. Hāwat's "Memoirs," p. 81.

(2) This is one of the half-dozen or so lot of sayings quoted in Pallegoix's dictionary, where it is mistranslated: "Nobility is known by the birth and probity by morals" (see s. v. **สกุล**)

(3) **ได้ ที่ แล้ว, ปาก ว่า มือ ถึง** —Whenever getting an opportunity, action immediately followed after the word' (lit. "no sooner had the mouth spoken than the hand reached, or struck.")—K. L. Hāwat's Memoirs, p. 47. **ปาก ว่า ก็ มือ ถึง** also occurs in นาง ชัน, fasc. I.

126. พระสุริยะ ไม่ คอย; or,
ดวง ไม่ รอ ท่า
The Sun does not wait.
The Solar orb does not tarry.
"The sun-steeds of time, as if
goaded by invisible spirits,
bear onward the light car..."
(Goethe)— "*Tempus, fugit.*"
"*Fugit irreparabile tempus*"
(Virgil).
127. เก็บ น้ำ ดาย, ขาย ปาก, ของ
ผู้อื่น
To gather up other people's
spittle or breath. [To pick
up other people's utterances
or effusions].
128. เขา ตัว ขึ้นเหนือลม (1)
To exalt one's self above the
wind. "To raise one's self
into the seventh sky."
129. ไม่ กลัว ลัก เท่า กิ่ง เกษา (2)
Not afraid even as much as half
a hair.
130. จับ ปลา, ให้ กุม หัว
When catching fish, seize them
by the head. "Seize the bull
by the horns".
131. ทำ ผิด, คิด มิ ชอบ,
เข้า ลอบ ตาย เอง. (3)
He who wrongly acts and wrong-
ly plans,
Gets caught and perishes in
his own net [lit., bow-net].
"Caught in his own trap."
132. เหมือน คน เป็น นกสอง ศีรษะ (4)
Like a bird with two heads.
"Double faced" ; duplicity.
133. เขา ไม่ ได้ กิน เหล็ก กิน ไหล
ที่ ไหน มา;
เป็น ขาย เหมือน กัน (4)
Where has he ever eaten iron?
—he is a man just like our-
selves. [*i. e.* He is not of iron,
but of flesh, and therefore
vulnerable to weapons].

(1) Op. cit., p. 78.

(2) Ibid., p. 77.

(3) This adage is already quoted in the พงษาวดารเหนือ or
"Chronicle of Northern Siām," as being an old one in about the middle
of the fourteenth century.

(4) Both these are culled from historical memoirs of the seven-
teenth century.

134. รักๆ ให้สนิท คิดๆ ให้ตาย If he loves thee, heartily requite his affection; but if he betrays thee, bring about his destruction.
135. เปน กระจง หนึ่ง พ้อม ทา มุตโค He is like a big basket (such as used to store paddy in) besmeared (on the outside) with cow-dung. [= Big and useless]. * "Grosse tête et peu de sens."
136. โต เท่า พ้อม As big (and stout) as a huge paddy basket. [= Big but worthless. As big-bellied as a cask]. *
137. ปลา ร้า ห่อ กลีบ บัว Pickled rotten fish [a Lāu relish] wrapped up in the petals of a lotus flower. [= A vile thing in a fine wrapper]. †
138. สิบ ดิน คำ ไม่ เท่า นา มุน Ten [kinds of] wares [or, sorts of merchandise for sale], are not worth one fertile paddy-field.
139. ทำ นา บน หลัง คน To cultivate paddy-fields on the peoples' backs. [= To live at other people's expense, or by the fruit of their labour. To be exactious or extortionate].

* พ้อม is a big-bellied basket made of plaited bamboo laths and besmeared on the outside with cow-dung in order to protect it from the invasion of insects, and also to prevent the paddy stored in it from falling out through the interstices. The กระจง is a still bigger circular enclosure used for similar purposes.

† Cf. the Lāu proverb No. 3, Appendix D, below. ปลา ร้า is the malodorous concoction made from half-putrefied pickled fish of which the Lāu people are so fond. It forms the staple condiment for their food. Petals of the lotus flower are used as wrappers for cigarettes made in the country, and for other articles intended for the fashionable classes and the élite.

140. อด ใต้, เปน พระ, ชนะ เปน มาร By restraint one may become a saint [or a Buddha]; but by overcoming righteousness [i.e. right by might] he turns into a devil. [= Restraint leads to sanctity, but victory (or success) to devilry]. "Success tempts many to their ruin". —Phœdrus. "*Fortuna nimium quem fovet, stultum facit*" (Fortune makes a fool of him whom she favours too much). —Publius Syr.
"Fortune makes him a fool whom she makes her darling."
—Bacon.

141. มารดา เปน กระสือ, เมื่อ จะตาย
ก็ ต้อง ถ่ม น้ำ ทาย ให้ บุตร ๆ
นั้น ก็ รับ มรดก กระ สือ ไป
เหมือน มารดา If the mother be a witch, when on the point of death she must spit [in the mouth] of her child, so that it may thereby receive in heirship the power of witchcraft possessed by her, *

142. ไทย เล็ก, เจ็ก ดำ, มอญ ชาว, [Beware of] dwarfish Thai, dusky
ลาว ใหญ่, (อย่า คบ) Chinamen, fair complexioned
Mōn, and tall Lāu.

* Spoken by King Phraḥ Buddha Lōt-lā (r. 1809-1824) according to the หนังสือ ขาญ พระศรี or สมุทติ ตี ขั by Chāu Phīyā Mahindr, p. 103. (See Appendix A, II, No. 15, p. 47 above). It is commonly believed in this country that such is the way by which witches transmit their occult powers to their descendants; and it is held that unless they do so at their life's end, they would be doomed to die a slow, excruciating death.

143. ทำ เสรฐี พาโต To play the [rôle of the]
wicked Nawāb. *
144. หมอ ช้าง ก็ ตาย ด้วย ช้าง,
หมอ จระเข้ ก็ ตาย ด้วย จระเข้,
หมอ งู ก็ ตาย ด้วย งู
The mahout dies[killed] by ele-
phants; the crocodile tamer
by crocodiles; and the snake-
charmer by serpent bites.
145. ตั้ง ถอน ให้ จระเข้ ว่าย น้ำ
ถอน ตั้ง ให้ เป็บ เข้า มือ ขวา
To teach the crocodile to swim,
[or] teach to eat with the
right hand †
= "To teach one's grandmo-
ther to suck eggs."
146. บพ กับ ผี, ดี กับ เจ้า
To pray the gods—and devils.
"To light a taper to God and
another to the Devil."
147. ยก มือ เชน ผัก ถั่ว
To uplift both hands podwise
(i. e. with the palms joined
in salutation; = To salute, to
make obeisance, pay respect
148. ยอด ชี ช้าง, ย้าง ยิง มัน
To boast of prowess in elephant
riding, or of excellence in
marksmanship. [=To brag of
superior attainments; to be a
fanfaron].

* This alludes to the villain of the "Siri Vijaya Jātaka" (ศรีวิชัย
ชาต), a well-known spurious Buddhist Birth-story of Lāu origin. The
villain, an exceedingly wealthy but roguish individual, is surnamed *Setthi*
P'hālō (Setthi Bālo), i. e. "the perverse chetty (or nabob)" on account
of the knavish tricks he plays upon his fellow-men. One of these is, for
instance, to accuse one of wilful intent to rob after having invited him
to his house. Hence the above saw: "to act like the *Setthi P'hālō*" for
"to behave perversely." This already occurs quoted in Khun Luang
Hawat's *Memoirs*, p. 48, under a date corresponding to A. D. 1680 *circa*.
† *Th.*, "to take handfuls of cooked rice with," etc. Only the right
hand is used for such a purpose, the left being deemed unclean.

149. เอา หัว เปน มัง กุ, เอา ท้าย To mistake the prow for the
 เปน มัง กร stern, and the poop for the
 dragon head. [=To jumble
 wilfully or not; to confound
 one thing with another]. *
150. เหมือน คน เป้อ, คน ไบ่ Like a *Būa* savage or a dumb
 นั่ง เปน เป้อ อยู่ man [=Speechless, unable to
 utter a word].
 Sitting silent like a *Būa* savage.†
151. ปากว่าปรา ไคย, หัวใจเหือก The lips [*lit.* mouth] talk most
 คอ affably; but the heart is bent
 ปากว่าไม่, แต่จิตคิดเหือก on cutting your throat. Cf.
 คอ No. 41 above.
 The lips [mouth] say: Oh! no;
 but in his heart he plots to
 cut your throat.
 [a variant of the above in the
 poem หดวิไชย, คำ fasc.I.] §

* This adage dates back to the days of junk trade with China when Royal Siamese trading junks (สำเภา) bore the figure of a Chinese dragon painted on the head, and that of a phoenix depicted on the stern.

† Allusion to a legendary savage tribe the members of which have the lower limbs rigid, not articulated; that is are devoid of knees so as to be unable to bend the legs. They are said to be black in complexion, extremely shy, and unable to speak; also, to live on trees, somewhere in Northern Siām, and in the Malay Peninsula at the headwaters of the Kelantan River. Some Siamese think they are a species of animals; others believe they are human beings. The legend has, doubtless, originated from some exaggerated account of Negrito or Negritoid tribes,

such as the Semang (who are, however, more usually termed เงาะ Ngoh, i.e. "woolly-haired") in the Malay Peninsula; the Ch'ong or Khā Ut

(ของ ข่าอุต) on the East coast of the Gulf; and the Phī-pā (ผีป่า) in the North of Siām. The latter are said to be tree dwellers; the Pōrr or Eastern Ch'ong though not exactly living on trees, are wont to erect their huts on tree stumps; and some of the savage tribes in the Malay Peninsula are said to have arboreal habitations.

It would be very interesting to investigate the origin of the *Būa* myth, and to identify the tribe that has given rise to it.

§ A new versification of the old อุกเสียด โค story, by King F'hrah Buddha Lōt lā; composed about the beginning of the nineteenth century.

152. ฟุ่ง หอก เข้า รก
To fling the javelin into the bush
[= to strike at random, unconcerned as to whether the mark will be hit or not, metaphorical for carelessness, utter negligence in dealing with a matter]. *
153. กิน เข้า คำ
เขาเคย กิน เข้า คำ ไว้มากแล้ว
To partake of food in the evening. [=To behave dishonestly in secret, when others cannot see. Hence, "to take a bribe in secret"]. †
154. พระสมุทร ตี ฟอง ; or,
พระมหาสมุทร ตี ฟอง
Neptune strikes out its foam.
[=the sea is agitated and foamy; a heavy sea, all white and foamy].
155. เห็นช้าง ชี ๕ ๆ ตาม; or:
เห็นช้าง ชี ๕ ๆ ตามช้าง ; or:
เห็นช้าง ชี ๕ ชี ด้วยช้าง. คน
หักได้ (less polite form).
Seeing an elephant dung, to imitate it. [=To ape the doings of those in high station, or in wealthier or more powerful situations.] Seeing an elephant dung and doing like it, one may harm himself. [free transl.]
"Inops, potentem dum vult imitari perit" (Phœdrus).
156. เห็นเขาขี่ คาน หาม, ทำสาม
มือ วัดกัน;
ให้คนหยาม ไม่คิดเจียมตน
Seeing one riding on a litter, to grasp one's rump with three hands [from envy],
Instead of endeavouring to moderate one's self;—thus arousing the public's contempt. [=To elate above one's own rank; to be over ambitious].

* I find this saw in a Siamese official report dating from A.D. 1801.

† From the same report of 1801. To take food after mid-day is forbidden to devotees who have taken the religious vows, such as Buddhist monks, novices, etc.; thence the origin of the saw.

157. ไม่ถึงที่ตายก็ไม่ได้ตาย; แม้
จะเข้าที่อันนั้นก็ไม่ได้จน
If the end of one's life-span has not yet come, he shall not die; even if he goes into the thickest of danger he shall not come to grief. (A fatalistic saw).
158. ให้ตกนรก ดันตายไปเกิด;
ถึงเฟนไรก็เฟนไป
Let me be precipitated into hell or be overtaken by the convulsions of death; happen what will [I do not care]. A common saw.
"Ut quocunque paratus".
159. หญิงงามหาง่าย; ชายฝีมือ
ดีหายาก
A pretty girl can be easily found; but braves are rare. *
160. เหมือนเรือล่มลงในหนอง
(ของจะหายสูญไปข้างไหน)
Like a boat foundering in a pond: the valuables in it are not lost [as they can always be recovered.] †

* This might be dubbed a *doubly-historical* saw. It is first recorded as having been uttered by the great King Nārāi (r. 1658-1688) in connection with an escapade of one of his nine old trusty pages, P'huen by name, and now Chamūn Rājāmāt and second in command of the R. Body-guard, when it was discovered he had been guilty of an amourette with one of the palace ladies. Thanks to the bravery he had previously displayed on the field, the adventurous knight was generously pardoned and became later on governor of the Khōrāt province.

About the beginning of the nineteenth century, a similar incident happened in the Wang-Nā ("Second King")'s household. Thong In, the old page implicated in the intrigue, then holding the title of P'hya Kralāhōm Rājasenā, was in his turn pardoned on an analogous plea, and only the guilty lady was punished by being expelled from the King's household.

† Adage recorded as quoted by King P'hrah Nang Klāu in 1838.

161. คนบวช นำ ไฟ

A monk frocked before the funeral pyre. [= A tyro, a greenhorn]. *

162. จับ งู ข้างหาง

To catch hold of a snake by the tail [instead of by the neck or head so that it may not turn round and bite, thereby compelling the inexperienced holder to set it free]. To lay hold not fast, or by the wrong end. The reverse of No. 130 above.

163. อด อิ่ม น กิน หญ้า †

Satiated. kine, stop, grazing. [= Even a poor man, so long as he has enough to live upon, will not care to work for wages, or to perform toilsome labour].

164. ข้าง ถัดม ชะยา ยุค (ยุค) หาง †

Don't pull the tail [in the endeavour to stop] an elephant who is rushing forth. [= A puny man cannot pretend to overcome a powerful one: it is tantamount to attempt staying a rushing elephant by pulling at its tail].

* From the custom, in the event of the death of a parent or elder relative, for a lad to enter the holy orders as a novice (Sāmaṇera or Nen) on the very day of cremation, so as to procure "merit" to the deceased.

Such a step is termed บวช นำ ไฟ: "to forsake the [sensual] world in front of the pyre." Often the seclusion lasts a short time only—three to seven days—during which period the neophyte cannot possibly acquire any particular canonical knowledge. Hence it is said of such a man:

บวช คน บวช นำ ไฟ "He has been ordained at cremation"; and the expression is figuratively applied to shallow-lettered people and is commonly used to denote a tyro, a greenhorn. It already occurs in นามอุไทย, circa 1700.

† The saws so marked are culled from the versified story of นามอุไทย composed about A. D. 1700.

165. แม่ กา เลี้ยง ลูก นก กระเหว่า
แม่ กระเหว่า เลี้ยง ลูก กา *

[Like] a hen-crow rearing the young of the cuckoo,
Or a hen-cuckoo rearing young crows.
[=Bringing up a child who, when adult leaves his adoptive parents or guardians and away he goes according to his liking, just like young crows reared by hen cuckoos or young cuckoos reared by hen-crows]. †

166. รูป ทอง ร้อย ชั่ง ; or , *
แม่ ทอง ร้อย ชั่ง ; or,
พ่อ ทอง ร้อย ชั่ง ;

My hundred catties' weight lump of gold! [=girl or boy worth a hundred catties' weight of gold. Terms of endearment applied by parents to children, and by husband to wife and vice versa, corresponding to our "Dearest", "My darling," etc., only put in a more tangible and practical form, almost capable of making one believe as it were, that they are the outcome of the train of thought prevailing in the present utilitarian age].

167. ตัด ช่อง น้อย แต่ พอ ตัว ; and To cut out an opening just large enough for one's self to make his escape [leaving comrades in the lurch]. †
ตัด ช่อง แต่ พอ ไป *

* All saws so marked are culled from the versified story of นาง อุไทย, composed about A. D. 1700.

† Eggs of the crow and the cuckoo are much alike, almost identical ; hence very often the hen-cuckoo deposits hers into crows' nests where they are hatched by the hen-crow, and vice versa. This fact is frequently alluded to in Indu literature, among others in the early Buddhist "Jātakas" (Birth-stories). It also became proverbial among the Romans, whence the saw: *Astutior coccyge*, "More crafty than the cuckoo."

‡ Cp. No. 115 above.

168. ฝัง กิน เมีย
เมีย กิน ฝัง
A husband eating off his wives;
and: A wife eating off her
husbands. [Said of a hus-
band that buries several wives
and of a wife burying several
husbands]. *
169. ฝัง ไม่ อยู่, อย่า ไป ถู บ้าน
เรือน ท่าน
Don't enter a married lady's
house while her husband is
absent. [For trouble is sure
to ensue to the intruder].
170. ปลูก เรือน ครอบ คอ; also:
ปลูก เรือน ครอบ คอ,
ปลูก หอ ถับ ตา
To build a house over stumps.
To build a house above stumps.
To erect a mansion with the
eyes shut.
[= To court a lady already
engaged, wedded to others, or
who, though living separately
from her husband has not yet
been formally divorced.
Such an act is sure to bring
misfortune on the intruder]. †

* Among other instances, a governor of Nakhon-Nāyok during the third reign (1824-1851) was nicknamed เจ้า คุณ กิน เมีย, or พระยา นก นายก กิน เมีย, the "Lord wife-eater;" and "The wife-eating governor of Nakhon Nāyok," because no less than eight of his minor wives who had had children died before his turn came.

† To build a house over a place uncleared from stumps is considered highly offensive to the *genii loci* or tutelary deities of the soil (เจ้า ธรณี ภูมิ เทวาท ที่ อยู่ ใน แผ่น ดิน). Hence it is considered very unlucky, and the practice is deprecated. It is only wild tribes, with simple notions that do so. Cp. for instance above, note to No. 150.

171. แดกเมือง ไทร }
 ไทยเมืองนคร }
 จัน ปัน คน }
 คน ไชยา }
 หมา แดก ไท

Malays of Kedah } are [like]
 Siamese of Ligor } the dogs of
 Chinese of Bān-Dōn } the Bo-tree
 Natives of C'haiyā } headland.

[= Artfully meek when in
 distress, and unruly when
 satiated].

"Jeshurun waxed fat and
 kicked." —Bible.

172. นก น้อย ทำ รัง แต่ พอ ตัว

The little bird builds his nest just
 sufficiently large to contain
 him. [=One must live accord-
 ing to his means].
 "Cut your coat according to
 your cloth."

* This jocular saw which, as we are going to see, originated in the C'haiyā district, is a wide sweeping one, taking in a good portion of the Malay Peninsula. The ~~หมา~~ ^{หมา} ไท or Bo-tree headland, is a sandy spit or tidal islet in front of C'haiyā town, by the left bank of the river where trading boats occasionally moor and people go a-hunting or a-fishing. There are no dwellings, but only a sālā or rest-house. Upon it, however, live a goodly number of half-starving dogs, the descendants of animals abandoned there. Although somewhat ferocious as a rule, as soon as a boat comes and moors by the bank, they affect very meek moods, so as to curry sympathy from the new arrivals, and thus obtain fair allowances of food. But after they have got their fill they at once resume their haughty airs, and howl and bite freely at their benefactors. If the people in the boats by oversight leave any food unguarded, they have the cheek to snatch it away under their very noses. Far from such is, however, their behaviour when hungry. Hence, local wags of old came to the conclusion that although behaving unbecomingly, those animals do it wily and craftily and only when opportunity tempts them; so that after all there is, one might say, shrewdness and method in their bad manners. Hence they concocted the above parallel which, though very bitter and caustic, originated—it should be added—in different times, and probably at first applied only to C'haiyā, a rather unruly district at some periods. The wider application to other districts as well, was probably the work of some one desirous of lightening the burden of the aspersion cast on his fellow-countrymen, by causing the people of other districts to bear a share of it.

173. วัว ไม่ กิน หญ้า, อย่า ช่ม เชา When an ox refuses to graze,
don't compel it to do so [lest
it may kick or otherwise harm
you]. = Don't force another to
do a thing against his will,
for harm may thereby come to
you.
174. จะ ดู หญิง ค้าง ดู แม่;
 จะ ดู ให้ แน่ ค้าง ดู ถึง ยาย To know a girl thou should'st
examine her mother;
To know her more intimately
thou should'st push the inquiry
back to her maternal grand-
mother.
175. ช้าง นอกตู้ได้, ช้างใน เบนโพรง Splendid without but empty
within. [Like the apples of
Sodom: lovely externally, but
within full of ashes.]
"Like to the apples on the
Dead Sea shore,
All ashes to the taste"—Byron.
176. ผูก คอ ของ เขา เปง่า ๆ * To fasten a weight to his neck
to no purpose. [=To burden
unnecessarily with a thank-
less task]. †
177. เจ้า ชีวิต * Master of life [and death].—The
King [as being the arbiter of
life and death of his own sub-
jects].
178. รัก วัว, ให้ ผูก; รัก ลูก, ให้ ตี If thou lovest kine, tie them;
if thou lovest children, beat
them [when at fault].
"He that spares the rod spoils
the child."
Qui aime bien, châtie bien.

* These are culled from papers of H. M. the late King Mongkut.

† An allusion to p. 90 above.

179. ให้ จรเข้ กัด, ดี กว่า ให้ ปลา *Better to be bitten by a crocodile than nibbled at by a petty ~~river~~ fish* [= Better to be scolded by a superior than to be tutored by a dependant or an inferior to us in station].

180. ว่าย น้ำ เข้า หา จรเข้ *To swim towards the crocodile.* [= When there is no other way of escape, better to take refuge with the mighty, however perverse and cruel they be than to suffer total ruin].

181. น้ำ ลึก หยั่ง ได้ น้ำ ใจ หยั่ง ยาก; *Of water one can sound the depth, but the human heart is unfathomable.*
or: น้ำ ลึก หยั่ง ได้, หยั่ง น้ำ ใจ ไม่ ถึง

182. โค หดง แผล, แผล เทน กา *[Like] an ox with a sore back, at the sight of a crow. [Is afraid that the crow may come to peck and tear the sore in order to search for maggots]. = One who has done wrong is always inclined to suspect, even in the most inconsequent words spoken by others, veiled allusions to his misdeed, and thus lives in perpetual fear of being exposed.*

183. สิบ ไร่ ไม่ เท่า ขำ นาน *Ten [volumes of] theory are not worth one of practice. "An ounce of practice is worth a pound of preaching." "One thorn of experience is worth a whole wilderness of warning." (Lowell.)*

184. ไม้ ไผ่ งาม นึก กระบอก เจริญ *[It is the finest bamboos that are as a rule pierced by squirrels. [= It is the prettiest girls that are most exposed to the wiles of the male sex].*

* About the smallest kind of river fish.

188. เสด พอ, ห่อ หมก * All right, the patties are welcome. [= Agreed; the matter is settled. The girl's hand is granted].
189. หมาย ไม้ กตง ป่า To form designs upon the tree in the forest.
[Disappointment is likely to follow, as some one else may, in the mean time, cut down the tree for his own use].
"Never fry a fish till it's caught."
190. ช้าง ถ่ม ทัง คั่ว, เขา ใบ บัว บิด To screen an elephant's carcass with a lotus leaf. [=Adducing frivolous arguments in justification for an enormous fault].
191. ทอดแห บน ปลาย ไม้ To cast the fish-net on the stakes. [=To waste time and labour in a wrong direction. To miss the mark, or do something not to the point].
192. เท น้ำ พริก, ไป ฉวย แกง To pour off the chillie sauce in order to go in for the currie. [= To give up a little job (or petty situation one holds) for the sake of a more profitable one].

* Said to be a corruption of the Lāu phrase เสด, คอ, ห่อ หมก'

The ห่อ หมก are Lāu patties made of minced meat, pork, fish, etc., seasoned with pepper and ginger, with the addition of a pinch of the inevitable Plā Rā (see above, note to No. 137), well mixed together and wrapped up first in leaves of the *Alpinia galangas* and then in banana leaves in which they are cooked on a smouldering fire or under ashes. Hence their name. They are used as ceremonial offerings to the parents of the girl whose hand is asked in marriage. Their acceptance signifies that the suitor's demand is granted. From such a custom the above phrase has come to be employed in a generic manner, especially among the Siamese, to signify agreement, just as we say: "all right," "agreed," or "settled."

193. จับ ปลา สอง มือ

To grasp at fish with either hand at one time. [=Wanting to grasp too much at a time]. "Grasp all, lose all." "He who grasps at too much holds fast nothing." "*Duos qui sequitur lepores neutrum capit*" (He who follows two hares is sure to catch neither).

194. ตบ หน้า ปะ จมูก;
ตบ เข่า ปะ น่อง

Stroke the face, and thou wilt fall in with the nose;
Stroke the knee, and thou wilt fall in with the leg.
[= To be confronted by obstacles in every direction. Unable to deal with matters with a strong hand, for fear of offending some one or other. Having his hands tied by considerations of an opportunistic or sectarian nature].

195. หยิก เล็บ เจ็บ เนื้อ

Squeeze (or press hard upon) thy own finger-nails, and thou shalt feel pain. [=Don't wrong thy own kinsfolk, or else afflictions will befall thee].

196. ตา บอด ถือว่า ตา เห็น

The blind pretending to have seen for himself. [= There is nothing worse than the blind, who having heard a report, repeats it with conviction as if he had actually seen for himself taking place the facts alleged].

197. ตัณหา ตา บอด

[Human] passion (attachment) is blind.

198. วิชา มาก, ยาก นาน ;
วิชา น้อย, พลุ่ย ว่า ศาสนา

The talented does delicate, slow work; whereas the ignorant has to drudge on in anguish.

199. คี หาม จั่ว; ชั่ว หาม เส้า

The astute [workman] only carries the gables (or trusses); while the simpleton carries the posts. *

200. ไม้ นอก กอ, ถ้าใหญ่

The tree growing outside the clump attains a larger size. [=A lad not under the control of parents or guardians is bound to elite and fool at pleasure].

201. คน คน ดี มี ศรั กัม ด้ว;
คน คน ชั่ว ก็ ปราย ด้ว †

Association with good companions brings prosperity; But intercourse with the perverse leads to ruin.

202. มิตร จิตร, เขาก็ มิตร ใจ บ้าง †

Be kind [or, friendly] to others, and they will in their turn be kind to thee. [Or : Show a friendly disposition towards others, and they will do the same towards you.]

Si vis amari, ama. (Seneca).

"The only way to have a friend is to be one". (Emerson).

203. เหมือน เขียน เลือ ให้ วัว กัด

It is like painting the figure of a tiger wherewith to scare the kine. [=Vain intimidation. Useless threats].

204. ก็ ไม่ ได้ เหว เห็น, เดิน บน น้ำ,
คำ ดิน มา ได้ †

He does not possess the supernatural powers of travelling through the air, walking on the surface of waters, or journeying underground.

[=He is no more than we are : a mere man, made of about the same stuff as ourselves].

Cf. No 133 above.

* The gable or truss of the old fashioned Siamese palm leaf thatched house is far lighter and easier to carry than one post (made from hard and pretty heavy wood).

† Culled from the Bangkok Annals, 3rd reign (1824-1851) by Chān P'hya Dibakarawongse (1812-1870).

205. อย่าเลี้ยง หนอน บ่อน ใต้ * Don't rear worms that gnaw thy
own entrails. [= Do not keep
dishonest people about thee
that are likely to bring about
thy own ruin].

206. แม่ งาน บาด ตา A female beauty wounding [i. e.
dazzling] the eyes [of the
male sex]. = An irresistibly
beautiful woman. A most
charming, fascinating beauty
enslaving all male hearts. A
queen of beauty. A Venus,
or Phryne.

207. ตอ ตั้ จน เย็บ ตา Striking at him until his eyes
were sewn up. [i. e. until the
other got a black eye, or had
his optics blinded]. N.B.—
เย็บ ตา = to shut one's op-
ponent's optics by a blow. To
inflict a black-eye.

208. พลั้ง ปาก, เสีย ต้น ; A slip of the tongue may cause
the loss of one's fortune;
พลั้ง ต้น, ตก ต้น ไม้ A slip of the foot may cause one
to fall from the tree.

* This is, more likely than not, the correct original and translation of the proverb quoted by John Bowring in his "Kingdom and People of Siam" (London, 1857, vol. I, p. 285) to the following effect:—"Nourish no worms that eat timber: i. e. Be cautious in the selection of your friends."

APPENDIX D.

INITIAL LIST OF LAU PROVERBS, SAWS, ETC.

Being wholly unequipped for this task which, I may incidentally remark, exorbitates the range contemplated for the present paper, I shall limit myself merely to quote here such saws as I can recall having met with in the course of my readings of Lāu MSS, chiefly historical. This I am induced to do with the twofold object in view of not only offering fairly old specimens of Lāu sayings of undoubted genuineness and, in some instances, of an ascertained date, but also of having a start made towards the compilation of a bulky enough list of similar fragments of Laosian lore, to the carrying on of which task it is to be hoped all those possessing better facilities for inquiry and opportunities for collection may readily contribute. I trust that the few specimens here subjoined may furnish a fairly good idea as to the importance of having this initial list increased as soon as possible, and convince the reader that it cannot but prove highly interesting and well repay the trouble spent in its compilation. So, may further research be stimulated thereby, for the field lies so far untilled and offers full scope to more than one maniple of willing labourers.

1. เจ้า พัง, ขำ พัง; แคม ม้า ยัก
 ก้มม้า *
- (C'hieng-Mai Chron.—date:
 1840-50).
- The master is in a hurry, so is his groom; and thus the latter thrusts the bit into the pony's backside. [= "What is done in a hurry is never done well." *Festinatio tarda est* (Haste is tardy.) "The more haste the worse speed" etc.].

* This is in allusion to a laughable incident that occurred in connection with a practical joke played by King Kham Fū of C'hieng Sēn upon a pal of his, a certain Wua Hong. The former had sent two underlings of his to the latter's house for the purpose. The trick was rather sharply resented by Wua Hong who, having discovered it just after the two royal mandatories had prudently vanished, resolved to start off at once in pursuit of the culprits in order to punish them to the full.

2. ทก คง, ทู คง; ทก ถัง, ทู ถัง When the burden of the fight
(C'hieng Tung Chron.—date : looked at Khong; and when
1262). it shifted on to Lang, his col-
league [i. e. Khong] remained
inactive looking at Lang. [So
the battle was lost]. *
[= Absence of active co-
operation spoils the game].

extent of their deserts. Accordingly he ordered his groom to saddle a pony with all possible despatch. But the groom, being a bosom friend of the two fugitives, sought a means of gaining time in order to help his mates; and thus, feigning confusion, he put the bridle on the pony's croup. On being scolded by his master for his carelessness, he excused himself by saying, "Master is in a hurry, so is the servant; hence why he has bridled the horse by the tail, and caused this delay."

(เจ้า ฟัง, ข้า ก็ ฟัง, ข้า ใต้ เขา แคม ม้ายัดกัน ม้า, จึง ข้า ไป เพื่อ
อิน คาย) The crafty groom proceeded, of course, to mend matters,

but by the time he had done so and his master started, the culprits had gained too much headway, so that they could not be overtaken. Through this smart guile the groom won a place in history and the reply he made became—as the chronicler remarks—proverbial throughout the Lāu country. It is interesting to notice, in connection with the above anecdote, that a similar expression occurs in French: *Brider le cheval par la queue*, lit. "To bridle the horse by the tail", for "To begin at the wrong end," which may have originated through some analogous incident. So true it is that "there is nothing new under the sun".

* Allusion to two C'hieng Tung chiefs: Khún Khong and Khún Lang who, whilst the one fought, the other looked on, or at any rate, remained inactive. Here is the passage in question:—ขุน คง รบ ฝ่าย
เชียง คำ, ขุน ถัง ค้ำ ขุน ถัง รบ ตะวัน เข้า ทาง ท้อง คำ, ขุน คง
ค้ำ ขุน คง; เคย เปน บุราณ ไว้ ว่า 'ทก คง, ทู คง; ทก ถัง, ทู ถัง เพื่อ
กัน นน ไถ " Khún Lang fought in the direction of C'hieng Khlā, and
Khún Lang looked on; Khún Lang rushed to attack the Lawas towards
Nong Kham ('Golden Pond'), and Khún Khong looked on unconcerned;
whence originated the adage: "When Khong's turn came, the other
looked at Khong; and when Lang's turn came, the other looked at
Lang."

3. ปลา ร้า พัน ห่อ ด้วย ใบ คา The [malodorous] Plā-Rā candi-
 ใบ ก็เหม็น คาว ปลา, คด กลั้ง ment, if wrapped up in lalang
 † The grass blades acquire a nasty
 putrid smell. [=Contact with
 the wicked spoils the good
 ones].

† This is, in reality, but the Siamese form of a saw popular throughout the Lāu country, of which I have been unable to learn the precise wording. As quoted here it occurs in the second stanza of the

กุญาคี โลกนิกิ คำ โคง (See above, p. 43, No. 4). It does not, however, occur in the original (Pāli) text of the *Lokanīti*, of which the Siamese treatise just quoted is merely a very free and amplified version. On the other hand, it is presumably alluded to in the passage of the "*Maṅgalatthadīpanī*" (fasc. I, leaf *ka*) which says:

"Pūtimaccha sadisā hi bālā. Pūtimacchabandhapatta sadiso taṇhasevako, Viññūnaṃ chaddaniyataṃ ca jigucchaniyataṃca patto."

"Verily, the perverse are like putrid fish. He who associates with the perverse, is like the leaf in which putrid fish has been wrapped up; he is both loathed and rejected by the wise."

On the whole it is very probable that all such sayings are derived, directly or not, from a passage in the *Dhammapadatthakathā* (commentary to the *Dhammapada*) where it is said (in the *Tissathera vatthu*, or tale of *Tissa-thera*):

"Kodham sākata dhūraṃ viya, pūtimacchādīni viya cā kusādi hī, punappunam vedetvā upanayhanti."—Anger incessantly harboured, fastened to one's self like a yoke to the cart (shaft), is like putrid fish wrapped up in *Kusa* grass" (the *หญ้า* 草 of the Siamese, regarded as very clean, and used in all Brahmanical ceremonies).

Evidently, the *Pūtimaccha* or "putrid fish" alluded to in the passage just quoted, was rendered by the early literati of this country as ปลา ร้า, the well known Lāu relish already explained (see above, note † to p. 89).

As regards the famous Buddhist ethical treatise *Maṅgalatthadīpanī*, so far practically unknown to western scholars, I may remark here that it was composed in Pāli at C'hieng-Māi by the learned monk *Sirimāṅgala-*

Thera (whose original laic name was ฐ, *Ru*; or ฐ, *Uru*, ฐ according to other accounts), in C. E. 886, year of the Monkey (=A. D. 1524). It is a most scholarly commentary on the well-known *Mahamaṅgala sutta*, every stanza of which is illustrated by numerous parables, tales, etc. gleaned from the whole field of Buddhist literature.

4. ปืน เต็ม เตี่ยว ยิง ช้างม่้ ตาย A single cross bow (or, gun) does not kill an elephant:
"Kein Baum fällt auf den ersten Schlag." (No tree falls at the first blow)—German Prov.
5. ผู้ มก เตี่ยว, ม่ เตี่ยว มก วอน; The confirmed Rambler, if unable to go a-rambling feels uneasy;
ผู้ มก นอน, ม่ นอน มก ไข้; The confirmed loungers not having his usual rest is liable to fall sick;
ผู้ ยาก ไข้, ม่ องค์ มก ตาย. The indigent, if not boasting of being a person of means may pine himself to death.
6. คน บุญ น้อย กล่าว ถ้อย ทาน The unfortunate [however well and wisely he may talk] finds no listeners;
ม่ ยิน; Even if he tries angling [he would find that] the fish will not bite and will disdain his bait.
ตก ปา ๆ ก็ ม่ กิน, เหี้ยอ ม่ *Pauper ubique jacet.* (Everywhere the poor man is despised)—Ovidius.
ชอบ ใจ ปา. "The wretched have no friends"—Dryden.

A Siamese translation of this celebrated work—which in this country is regarded quite as classical and ranked by the side of Buddhaghosa's Visuddhimagga—was made by command of King Phrah Nang-Klao while yet a prince, in C. E. 1183=1821; and the somewhat modified title was appended to it of Mangaladipani, มงคลทิปนี. About one half of it was printed and issued in three 8vo volumes by Prince K. M. Phrom's printing establishment in 1876-77. I am not aware whether the remaining portion has been published later on. But the original Pali text has been recently very ably edited and printed locally.

7. ร่ม โต เขา อย่าเทียว^๕ ด้^๕ ใต้; Don't soil the tree-shade that
เช็ด^๕ นัง คำ, อย่า โต นัง^๕ สูง. * If of humble birth [*lit.* if born
in the class that sits low],
don't take a high seat.
[=Don't requite a benefit by a
slight. Don't put side on
and affect a station higher
than thy own].
8. มีเงิน ให้เขา กู้^๕ ก็ บ่^๕ นับ; The wealthy who lend their
มีความรู้^๕ ใน โป^๕ ตาน ก็ บ่^๕ นับ. [because money lent is diffi-
cult to recover in case of
want];
Neither are those whose know-
ledge has merely been gather-
ed from [palm-leaf] books.
"Lend only what you can afford
to lose."
Cave ab homine unius libri (Be-
ware of a man of one book.
"A man of maxims only is
like a Cyclops with one eye,
and that eye in the back of
his head."—Coleridge.
9. อย่าคบคนจร, อย่านอนหมอน Don't associate with vagrants,
หมอน * or recline [thy head] on the
pillow's edge [as it might slip
down and thou become injured
thereby]. †

* All the saws so marked are culled from a popular Lāu ethical treatise called ป^๕ สอนหลาน, "A grandfather's teachings to his grandchildren". A translation of it into English is desirable, and it cannot fail to prove extremely interesting, as the work in question forms the most reputed manual of apophthegmatical lore for the Eastern Lāu country it being not only widely read, but learnt by heart throughout the land, from Luang P'rah-Bang in the North to Ubon in the South.

† Put into Western parlance this would read: "Don't lie near the edge of the mattress as thou might tumble down while asleep." This caution is in this country naturally limited to the pillow, as bedding is by the common people laid as a rule on the floor, so that there is no risk of tumbling down bodily.

10. ไฟ ตาม ลูก ขยำ เขา ฐิ ฝอย Don't add fuel to a spreading
ไฟ fire.
ไป ฝอย "Don't pour oil on the fire."
11. ช้าง เพี้ยน ย่อย ให้ หลีก แต่ ไกล Elephant in rut should be given
* a wide berth.
12. ของ ด้วร ให้ ดู ปาน แก้ว * Be vigilant on enemies as thou
would'st be on jewels.
13. ปู่ ตั้ง แล้ว, หลาน หล่า จี๋ จำ What grandfather has taught
the little grandchildren should
treasure up in their heart.
14. ได้ เมีย ผู้ ดี, ปาน ได้ แก้ว คุณ The possession of a good wife is
ด่าง; equivalent to that of a gem
raising up the level of the
house's ground floor;
- ได้ เมีย ผู้ ช่าง, ปาน ได้ แก้ว To be blessed with a talented
คุณ เวียน; wife is tantamount to the
acquisition of a gem adding
lustre and wealth to the
household;
- ได้ เมีย ผู้ บิด, ผู้ เบื่อน, ปาน To have a slothful wife is [as
กุ่ม หมู ได้ คอก; troublesome a task] as having
to drag a hog and to put it
in the sty;
- ได้ เมีย ผู้ ปอก ตอก, ปาน แก่ To possess a termagant is [as
ไม้ ทาง ปาย. painful a trial] as having to
drag a tree [with its branches
on] top forward.
"A good wife and health are a
man's best wealth."
"Tria sunt damna domus: imber,
mala femina, fumus."

* See note * on the previous page.

15. ให้เพื่อน เห็น หลัง ยาม
เมื่อ มัน บิด เสื้อ *

Let your fellowman allow you
to get a view of his back
before he puts his coat on.
[As he may have a striped
back, the result of some pre-
vious severe flogging, and an
index to his having committed
something wrong; in which
case you are warned to be
on your guard about him. †
Or else, he may have some
weapon concealed behind].

* From the collection of สุภาสิต ตาวเนียง, in verse, from Ch'hieng-Mai (see p. 43 above, No. 10).

† In past days of rattan memory the back was, in this and neighbouring countries, a man's judiciary certificate of repute. Singlets and coats were sedulously donned by those who could not boast of a clean one; just as, after foot-wear came into wide use, socks and shoes were eagerly resorted to by certain individuals of the lowest class in order to mask a yet more ominous certificate, viz. the marks of the iron-chain on their ankles.

APPENDIX E.

PRELIMINARY NOTES ON MŌN PROVERBS.

Although the extensive and so far untouched field of Mōn proverbs lies quite without the province of the present paper, I have deemed it both useful and interesting to offer hereunder a list of such aphoristical sayings as occur in the Annals of Pegu, so far only known to the public, especially of this country, through the Siamese translation published of them under the rather very incorrect title of "Rājādhirāj." * It will be seen from the sequel that the introduction of this new and apparently heterogeneous subject-matter is not without its justification, for it is far more closely connected with what precedes than one would expect.

The original of the historical work just referred to has become exceedingly rare in Pegu itself, owing to the almost total decline of the Mōn language and concomitant lore there in favour of the official one, Burmese; and can only be met with on this side in scattered fragments among a mere few of the descendants of former Mōn refugees that settled in Siām during the latter half of the eighteenth century and the first quarter of the succeeding one. Through the kindness of several of such privileged persons, a

* ^๔ **เรื่อง พระเจ้า ราชดำริราช**, published at Dr. Bradley's printing office, Bāngkok, in C. E. 1242=A. D. 1880; 562 pp. roy. 8vo. Only 20 of the 24 books of which the Siamese translation consisted have seen the light therein; the publisher having been unable to procure the last four. The translation was done by a staff of Mōn and Siamese literati under the superintendence of H. E. the Foreign Minister Hón, **เจ้า พระยา พระคลัง (หน)**, one of the foremost Siamese poets and prose-writers of the second half of the eighteenth century; and was terminated in 1785. As pointed out in the preface, an earlier though but little accurate translation of the work had been made sometime before that for the Second King, with which his elder brother King P'hrah Buddha Yot-fā expressed dissatisfaction, hence he commanded the new translation to be undertaken. Owing to the master hand of the chief editor, the latter work was a true literary success, so that it ranks, in point of style and elegance of diction, as one of the very best prose productions existing in the Siamese language.

sufficient number of the *disjecta membra* could be brought together so as to practically reconstitute a good three-fourths of the whole work. A search could thus be made for the original context of the choice sayings in view, which—I am glad to say—resulted in their being for the most part found and easily identified. Where gaps occurred, the missing saws could in some instances be supplied from the memory of those who had had at some time or other access to portions not now at hand of the original work, or who had learnt by heart the sayings in question from their predecessors; for most of such bits of wisdom are quite popular throughout the Moñ folk among whom they have been circulating and handed down by oral tradition for centuries.

I need not add, since it will clearly appear from the sequel, that the inquiry proved eminently fruitful of results, so as to fully repay the time and labour spent upon it. The chief reasons that had prompted me to undertake it were the following:

1. To test by such specimens the general accuracy of the translation, and find out whether the original had been faithfully adhered to, or else only slackly rendered; and if so, to what an extent;
2. To discover whether any embellishments in the shape of *bons mots*, etc., had been introduced by the accomplished editors with a view to improve upon the original and make the production more readable and attractive;

3. Finally,—and this was by far the most important reason—to decide as to the paternity of such sayings quoted in the text, that are current, practically *verbatim*, both in Moñ and Siamese, by ascertaining their exact old tenor in the former language and the dates at which they are referred to in the work in question; so, as to obtain fairly reliable terms of comparison and a pretty accurate gauge wherewith to determine the question of priority in favour of the one or the other side.

As regards the first point it was found out that, in so far as could be judged from the specimens compared in the Peguan text and its Siamese translation, that this latter follows the original closely enough, except in rare instances when the wording is but slightly modified, to which we shall revert in due course. It follows therefore

that if the work proves eminently readable, almost like a masterly planned and cleverly written novel, it is not merely due to the ability of the Siamese editors, but for a good part to the excellence and unabating interest of the original which constitutes already by itself a fascinating literary production. * In this respect it may be ranked on a par with the Chinese *San-kwo Chih* (vulgo *Sam-kok*, สามก๊ก), although not being like this merely a historical novel, but history itself—adorned, it is true, with a certain amount of rhetorical finery as best suits the oriental taste; but devoid to a remarkable extent of the fanciful trimmings that form so prominent a feature of historical productions in these countries. The Western model to which it approaches most is, perhaps, Livy's History of Rome.

With respect to the second point, the outcome is that the embellishments, variants, etc. introduced by the Siamese translators are but trifling, and merely amount to some metaphoric locution or pointed phrase enchased in now and then; which, far from vitiating the meaning or the style of the original not unoften lends the context more relief and zest, thus testifying on the whole to the good taste and tact of the editors.

Finally, in regard to the third and last point, this proved the most interesting and fruitful of surprises. For, several sayings, that have now become so thoroughly naturalized in Siamese as to look for all the world like a genuine home product, have proved through the present inquiry to be unmistakeably Mon by origin, from their occurrence in the text at respectably early dates when inverse borrowing could hardly be expected to have taken place. On the other hand, there are distinct enough traces of either

* This feature, conjointly with the many tragic episodes and dramatic situations it contains, especially in connection with the chief figure in the work, that of the Peguan King P'heñia Nūa, or Rājādhirāj, which suggested the title for the Siamese version, led to the adaptation of the story for the Siamese stage. A versified version was prepared for this purpose by the direction of the late Chāu P'hyā Mahindr (see p. 47, No. 15 *supra*) for his theatre ("Princes Theatre"). It exists in print, having been issued by the Rev. S. J. Smith's press some 20 or 25 years ago. The play, or rather polylogy, for it consists of a series of dramas, is still performed in local theatres to this day.

Siamese or Lāu influence in some of the more modern sayings examined. Furthermore a good portion of the specimens collected are traceable, as could be quite anticipated, to Indū classical literature, especially the Buddhist department of it.

All such features will appear the more evident to the reader from a perusal of the comparative list of sayings appended below, and of the remarks subjoined thereto. Accordingly, it is here only necessary to add a few words in explanation of the method adopted in the preparation of the list.

Lack of Moñ type made it impossible to present each saying in its original vesture; while dearth of a sufficient variety of Roman type and diacritical marks wherewith to render the very complicated Moñ sounds in their various shades precluding on the other hand from giving the said sayings in such a romanized form as might allow of their being readily understood, it was thought better to omit the transliteration altogether as practically useless, except in a few cases which will be specified directly. Accordingly, I decided to submit:

(a) the Siamese translation of each saying, accompanied by the reference to the No. of page in the local edition of the *Rājāḥirāj* where the passage occurs, and by the date A. D. at which it is mentioned in the context;

(b) an English translation of each particular specimen with brief remarks as to its meaning, the probable source whence the saying was derived whenever borrowing appears to have occurred; and critical observations on the Siamese translation of it as well as comparative notes on parallel or similar sayings in Siamese, when such are known to exist;

(c) the Moñ text as approximately transliterated as typographical facilities would allow, in those special instances only when divergencies were detected between the original work and its Siamese translation. The differences are in such cases pointed out, and an entirely distinct English translation of the Moñ text is supplied wherever necessary.

(d) Finally, a few popular Moñ saws are added at the end, which, though not occurring in the Peguan Annals, have been deemed entitled to citation either on account of certain resemblances they bear to Siamese ones, or of other peculiarities they exhibit.

With these premises and reservations I make bold to submit this initial list of Moñ proverbs, saws, etc. which is unquestionably the first of its kind ever placed before the public.

Owing to Burmese domination having almost obliterated all outward traces of Moñ past grandeur, literature, and language in Pegu, these subjects have failed to attract the attention they so fully deserve, and their study has accordingly thus far been neglected by scholars; while from ignorance of the pre-eminent rôle that the Moñ nation played in bygone ages in the Indo-Chinese Peninsula and of the highly developed civilization it had attained, practically no effort was ever made whether in private or official spheres in British Burma to tap that most interesting field—not to say even of preserving the debris still extant of that civilization, the relics of its extensive literature, or the life of the now flickering Moñ language, rapidly verging towards total extinction. The very useful Rev. J. M. Haswell's "Grammatical Notes and Vocabulary of the Peguan Language" (Rangoon, 1874), more recently republished in enlarged and revised form by the Rev. E. O. Stevens (Rangoon, 1901), and the latter's "Vocabulary, English and Peguan" (Rangoon, 1896) founded on the above, represent so far the only available outillage for the study of the Moñ language. All the three works deserve unstinted praise and their authors the sincerest gratitude for their industry and painstaking labours, —true labours of love—but as theirs are mere pioneer productions, not a single Moñ proverb, saw, or motto is to be found therein.

However, several missions have of late been established among the Moñs both on what was formerly Peguan territory, and in Siām. So there is reason to hope that the following rather meagre list may soon be considerably added to through the exertions of other gleaners. In any case, it will serve quite its purpose if it will contribute in making the Moñ people and a by no means insignificant

department of their literature better known, besides attracting attention to the possibilities that lie in store for the student of the Moñ language and the searcher after the valuable relics that are still left of its extensive literature which it would be tantamount almost to a crime not to save from the utter destruction impending upon them.



INITIAL LIST OF MON PROVERBS, SAWS, ETC.

1. คัด หวาย อย่า ไว้ หนาม หน่อ ; When cutting down rattans
ฆ่า พ่อ อย่า ไว้ ลูก don't leave the thorns and
(p. 40—A. D. 1284-1313) * sprouts ; when killing the fa-
ther don't spare the offspring.

* The Moñ original corresponds word by word, except that หนาม หน่อ, thorns and sprouts, is inverted into หน่อ หนาม, kaloit thele, as required by the genius of the language. The saying is, it will be seen, practically identical with the one quoted above (p. 14; and p. 70, No. 12) from the Siamese Annals under the impression, then, that it was genuinely Siamese. As it turns out now, however, there can be no doubt about its having originated in Pegu, for the annals of that country now under examination, ascribe the saw to king Pharô or Wererô of Martaban (who died A. D. 1313) and assert that this personage uttered it when having his two nephews (the sons of Tarābyā) executed for an attempt upon his life. The annals add furthermore that the saying became proverbial from that time.

Now, as we learn from the Siamese Annals (vol. II, p. 658) that it was quoted practically *verbatim* in 1782 by the very personage (the Second King) who was in possession of the earlier Siamese translation of the Annals of Pegu (see p. 113, note), as a time-honoured adage, there can be no question that he cited it from such a work, and that the saying is accordingly of Moñ origin.

2. จะ เทน ภา คี กว่า หงส์ นั้น ก็ หา I do not certainly consider crows
มิ ได้ to be better than swans [=To
(p. 130—A. D. 1386 circa) * be fully aware on which side
real worth lies].
3. เปรียบ ประดุจ หนึ่ง คน เขียน รูป Like one drawing a picture with
วาด ด้วย มือ, ลบ ด้วย บาท his hands and effacing it with
[= Destroying one's own
(p. 174—A. D. 1387) † work, or one's own pets].
4. เปรียบ ประดุจ ผล มานว อัน ถลึง Like a lime rolling on a horse's
อยู่ บน หลัง ม้า back. [=Unstability; danger-
(pp. 217-218—A. D. 1388) † ous position].
5. ดูด ค้าง กระต่าย สม พระจันทร์, Like hares which, when contem-
ได้ เทน แต่ รัศมี สอด ส่อง; plating the moon, can see the
จะ จับ ต้อง ก็ มิ ถึง; radiance of its disc, but are
(p. 218—A. D. 1388) § unable to reach up to it and
seize it. [= Unable, or power-
less, to effect one's designs].

It is of some interest to point out that a similar adage also occurs in the West, to the effect: *Stultus, qui, patre occiso, liberos relinquit*: "He who kills the father and leaves the children is a fool;" which once more exemplifies the analogy in drift existing between Eastern and Western thought.

* This and the next two sayings are literal translations of the original. The *Harisa* bird is, in reality, a wild duck or goose, but is usually taken by the Siamese to be a sort of swan. For the character popularly ascribed to it, see above, p. 37, No. 16. The above saw about crows and swans is a reminiscence from *Indū* literature.

† Spoken by P'heñia Nūa, to his aunt the queen of Pegu who, having brought him up while yet a child, plotted afterwards his destruction, in concert with her paramour Marahu.

‡ This saw is imitated from Buddhist literature. It occurs, for instance, in the commentary to the *Dhammapada* where, however, *kumbhaṇḍa* (a kind of pumpkin) is mentioned instead of a lime.

§ On such a hobby ascribed to hares, cf. p. 37 above. The suggestion comes, of course, from *Indū* literature.

6. เปรียบ คน ค่อม ขงผา สั้น, จะ Like a pygmy who, with his short
ข้ามแม่น้ำที่ลึกกว้างนั้นมิได้ legs, is unable to cross a deep
(as above) * stream. (same sense as the
preceding).
7. เขาทอง แก้ว มณี ไป แลก กับ To barter gems with beads [=to
ลูกปัก make a foolish bargain].
(p. 224—A. D. 1388) †
8. เขา พิมเสน ไป แลก กับ เกดือ To barter precious camphor with
(as above) † salt. [same sense as prece-
ding]
9. เขา เนื้อ ไป แลก กับ กระดูก To barter flesh for bones.
(as above) † [same sense as above].
10. ช้าง ช้าง, ก็ หวัง ใจ จะ เขา งา; The elephant is killed for the
เสาะงา, ก็ หวัง จะ เขา ถ้อย คำ sake of its tusks; so pourpar-
แปล ที่ สำคัญ หมายถึง lers are held in order to obtain
(p. 252—A. D. 1397) some definite pledge.
11. เปรียบ ประคอง งา ช้าง, ซึ่ง ออก Like elephant tusks which, once
ออก แล้ว มิ ได้ หด คืน they have grown forth, do not
(p. 268—A. D. 1398) retract. [=So should one's
word, once given, be kept].
12. ประคอง ตัว บรูช เขา เพนิน เหล็ก, Like one striking the coiled
มา ที่ ชนิด หาง แห่ง พระยา body of a Nāga king (serpent
นาคราช chief) with a sledge hammer.
(p. 275—A. D. 1406) § [=Like a viper being trod-
den upon. To burst into a fit
of rabid anger].

* Cf. the rabbit apologue. *Supra*, p. 77, No. 71.

† Both these sayings thus turn out now to be the prototypes of the two Siamese ones quoted above on p. 77, under the Nos. 67 and 66 respectively. In the original No. 8 is couched in a far more concise form: "Phummeson slāi bō" = camphor bartered for salt.

‡ Cf. No. 8), p. 81 *supra*.

§ This simile could not be traced as yet owing to a gap in the original text; but it does matter but little, as it is borrowed from Indū literature.

13. เป็รียบ เหม็อน หัก ไฟ หั่ว สม, It is just like attempting to put
น้ำ เร็ยว ถอง ขวาง เร็อ out a fire from the windward
(p. 278—A. D. 1406) * side, or to steer the boat
athwart in a swift stream.
14. อุประมาคัง เร็อ ใหญ่ กว่า ทะเล, Like a ship larger than the sea,
จระเข้ ใหญ่ กว่า หมอง; จะ กลับ or a crocodile bigger than the
กาย ว่าย เวี่ยน ไป ก็ ชัด ขวาง pool, that finds itself impeded
(p. 295—A. D. 1407) in its movements. [= Too big
for his job. Unwieldy on account of its too great bulk].
15. เข้า ที่ คับ แค้น เป็รียบ ประทุจ Finding himself in straits, like
หมาก รุก จน แค้ม the king [of chess] about
(p. 298—A. D. 1407) † to be put in check.

* The original has *palot p'mot* = คับ ไฟ (to extinguish the fire), instead of หัก ไฟ = to break or stay the fire. As regards the second part of the simile, it is practically identical with No. 30 of King Ràng's maxims (see p. 53 above), and not unlikely it has been borrowed therefrom. It must be remembered, in fact, that Wereró or P'haró, the founder of the dynasty that had its capital first at Martaban and afterwards at Pegu city, had been for many years the host of King Ràng at Sukhóthai of whom he wedded the daughter, as stated in the first part of the annals of Pegu under examination. It is not therefore at all improbable that during the friendly intercourse that took place under his reign and those of several of his descendants between Martaban and Sukhóthai, P'haró Ràng's maxims became well known to the Moñs, and some of them found ready adoption among that people.

† Not yet traced. The Siamese translation continues the parallel for several lines, introducing a description of the process of checkmating. But the local lettered Moñs I have consulted, have no recollection as to ever having met this long simile in the course of their reading, and assert that their language possesses no terms for chess or chess-playing, the game being quite unknown in Moñ tradition. As regards the first part of the statement, it is possibly correct, as would further appear from Haswell's and Stevens' vocabularies containing no such terms; but with respect to the remaining part of the assertion it seems impossible to admit that the Pogan people could remain unacquainted with such a world-wide known game that spread among all neighbouring nations. The case is nevertheless curious, and deserves a thorough investigation.

16. เหมือน หนึ่ง เขียน รูป เสือ ให้ It's like painting the figure of a
งู กัด tiger wherewith to scare the
kine.

(p. 299—A. D. 1407) *

17. อุปมา เหมือน หนึ่ง นก กับ As a bird with the noose: if he
แล้ว; อุปมาพาท พลาด พัง ลง be careless as to slip into it,
เมื่อ ไหว ก็ จะ ถึง แก่ ความ he shall inexorably perish
นิมิตหมาย เมื่อ นั้น forthwith.

(p. 309—A. D. 1408) †

18. ทาม ยอก, ก็ ต้อง เอา ทาม If a thorn sticks into the flesh,
อัน เหล็ก มา บัง a sharp thorn must be used to
draw it out.

(p. 310—A. D. 1408) ‡

* Identical with No. 203, p. 104 above. It is difficult to decide here as to whether the saying originated in Pegu or in Siam. In Mon it runs: "Top ñōng khyū rūb kla ko klā p'hait."

† The original reads: Kāla kechem wōt ā thencak toi: "when the bird having forgotten (all about) the snare." The Siamese *แล้ว* is in reality a noose secured by one end at the extremity of a bent stick, and by the other to a trigger-like arrangement which springs under the slightest pressure, so that the stick, when straightening back, pulls the noose tight round the bird's feet or neck. The Peguan *thencak* is constructed on the same principle.

‡ Practically identical with the adage quoted on pp. 20, and 72 (No. 27) above, which we have shown to be of Indū origin.

19. แม่จะหาตัวที่ มี ลักษณะ
รูป อัน งาม ให้ ยิ่ง กว่า นาง
อุตะละ นั้, ก็ จะ ได้ ดัง ความ
ปรารถนา; แต่ จะ หา ข้ำ ทหาร
ฝีมือ เข้ม แขง กุจ สมิ้ง นคร
อินทรี นั้ หา ยาก นั้; ไ้เรา รัก
ข้ำ ทหาร มาก กว่า ตัว
(as above) *

Women, even of far greater beauty than lady Uttala can be found at pleasure, but heroes like Smöin Nagor-Indr are rare. In Our heart We are far more fond of soldiers than of women.

20. เขา พิมเสน มา แลก กับ เกล็ด; To barter precious camphor
เขา เนื้อ มา แลก หน้ for salt; or the flesh for the
(p. 326—A. D. 141) † hide.

* Spoken by King Rājādhiraṅ upon hearing that his famous hero Smöin Nagor-Indr, governor of Taik-kulā, had become smitten with love for lady Uttala, one of the royal concubines, and that when the signal for the attack on the enemy was given he remained inactive with his troops, overcome as it seemed, by his passion. The gallant king did not hesitate one moment; and having declared his mind with the words above quoted, sent lady Uttala in gift to the hero. But the latter politely declined to receive the beautiful present, saying that his passion had been a mere feint in order to test the king's inner feelings; and having expressed his admiration for the noble character of his sovereign and his increased devotion for him, he instantly set out to fight, attacking the enemy with more than his usual vigour.

The very sensible words spoken on that occasion by King Rājādhiraṅ became proverbial among the people, who condensed them into the saw, "P'hrea kyū klāi lūa, krauh menung kwot tōa klāi lūa saum wāt," "A pretty woman can readily be found, but braves are rare", corresponding to No. 159 (p. 94) above. It will thus be seen that the latter is unquestionably of Mon origin. As regards the Siamese Second King at the beginning of the nineteenth century having repeated it (see note * at foot of p. 94 above) does no more come as a surprise, in view of his thorough acquaintance with the annals of Pegu we have already had occasion to notice. As regards King Nārāi having uttered the same adage at a still earlier period is, however, both a surprising and interesting fact, for it argues that even in his time Peguan history was well known in Siām.

† As regards the first part of this saw, see No 8, p. 120 above.

21. เพลว เหว ผูก พันธุ์ ไป, ดังเงา Beset by resentment as by a
 ทิศ ตาม กาย ทุก อิริยาบถ shadow following the body in
 (p. 342—A. D. 1410) *
22. อุประมา ดัง ว่าย น้ำ เข้า หา To swim for refuge to a cro-
 จาเว codile.
 (p. 346—A. D. 1410) †
23. อุประมา ดัง วานร นั่ง อยู่ บน Like a monkey perched on a
 คอไม้ อัน ไฟ ไหม้ เมื่อ burning post during the
 วัตรต้นตระกูล [= Grim, from
 (p. 393—A. D. 1412) finding one's self in a very
 awkward situation, with al-
 most no chance of escape].
24. การ สงคราม เปรียบ ดัง ฟอง With war it's like with an egg :
 อ่อนคระ; จะ ทนาย แห่ง ว่าผู้ impossible to foretell whether
 ไม้, แพ้ แล ชนะ นั้น มิ ได้ the latter is [to hatch forth a]
 (as above) † male or [a] female, or whet-
 her the former is [to end in]
 victory or defeat.
Incerti sunt exitus belli. (The
 results of war are uncertain).
 — Cicero.
25. เขา ว่า สดก มอญ แล้ว, ในท้อง It is said that the Moïs all har-
 มี เกยว คน ตะ เจด เต็ม bour each seven sickles in
 (p. 405—A. D. 1420) § their belly, [i. e. they are of
 a very perfidious nature].

* Imitated from Buddhist literature. "... nam sukhamanveti chiya va anupayini," "happiness follows him like a shadow that never forsakes him", occurs in Dhammapada, 2.

† Identical with No 180, p. 100 above. Here, again, it is difficult to decide as to the origin. The Moïs text runs: "Topp'ma nong neh meboin daik lub klai kyam" which corresponds verbatim.

‡ Not yet traced in the original.

§ This is, in reality, a Burmese skit on Moïs treachery, quoted by the Burma king at the above date. Several perfidious tricks played by the Moïs on the Burmese are duly recorded in the annals under examination. So Moïs faith became proverbial among the neighbouring nations as *Punica fides* among those of the old Western world. Cf also the Virgilian *Timeo Danaos, et dona ferentes*, and other well known adages.

26. อุประมา เหมอม หนั คักมา พบ Running away from the enemy
 แต่, ๕ หนั ตัน ไม่ปะ อโสรวพิศม์ but to fall in with a tiger;
 (p. 407—A. D. 1420) * climbing up a tree but to find
 there an adder.
Hac urget lupus, hac canis. (On
 one side a wolf besets you, on
 the other a dog).—Horace.
*Incredit in Scyllam qui vult vi-
 tare Charybdis.* (He falls into
 Scylla in struggling to escape
 Charybdis).
27. เหมอม หนั ลก ไก่ อย ใน ๕ หนั He is like a chickling in the
 มือเรา; ถ้าจะ ๕ บับ เข้ามือ ไก่ hollow of our hand; which
 กี่ จะ ตาย เมื่อ ๕ นน will perish whenever we
 (p. 410—A. D. 1420) [=To
 be in one's power, without
 chance of escape].
28. ตุา ไก่ ๕, ๕ หนั อาก พัง ลก Like a game cock having just
 เคอย หนั ม ทอง แล้ว, ๕ เคย ๕ developed his maiden spurs
 ๕ หนั แก่ ไก่ ๕ พัง; ถึง and already defeated all his
 ๕ ๕ หนั ขวาง ก็ ๕, ถ้า ๕ adversaries; whenever he
 ยิน ๕ ไก่ ๕ แล้ว เมื่อ ๕ hears a cock-crow is bound to
 ก็ ๕ หนั ๕ ๕; ๕ จะ reply and forthwith rush out
 ออก มา ๕ หนั เมื่อ ๕ to the fray, no matter how
 (p. 416—A. D. 1421) † restrained he be [=Like a
 war horse on hearing the
 sound of the charge, etc.]
29. ๕ ๕ ๕ ๕ ๕ Vile serf, of dub-grass breed
 บัญญา ลก and dull intellect! (an insult.)
 (p. 420—A. D. 1421) ‡

* Cf. No. ๖1 on p. 71 above.

† The original has merely: "Nông chẳng k'mak paroh kharuh,"
 'like a cock developing its spurs'.

‡ In order to grasp the full offensive meaning of the term "dub-
 grass breed", it should be pointed out that dub-grass, on account of its
 softness is used for planting and covering lawns, where it is trodden
 upon by the feet of all passers-by. Hence, to be of dub-grass breed
 signifies to be trampled on, to be a vile slave. In Moñ the invective runs:
 "A löwe, thakau khyūa khachib, poññā ob thöp!"

30. โกรธ ยิ่ง นักร ุปรมาคัง พระยา
 นาคราช อัน มี พิศม, มี ผู้ เขา ไม่
 คั่น มาคังที่ ขนค ก็ ย่อมโกรธ
- He flew into a violent passion,
 like a venomous serpent chief
 being struck with a hammer
 on its coiled body.

(p. 423—A. D. 1421) *

31. โกรธ ยิ่ง นักร าว กับ ลูก ศร
 เข้า ไป เสียบ พระโศค
- He [the king] became wroth
 just as if an arrow had pierced
 into his ear.
- (p. 430—A. D. 1421)

32. ตุจ นก กาเรียน, อัน ผดัก ขน
 ไชย เสีย แล้ว, ยัง มี กางัง อยู่
 แต่ ปาก แด เท้า, กับ ขน นั้น แต่
 พอ ห่อ กาย เท้า นั้น
- Like a crane (*Grus antigone*)
 which has dropped its main
 feathers, to whom only the
 beak and talons remain as the
 only protection, together with
 just sufficient down to cover
 its body. [= Reduced to im-
 potency, deprived of one's
 assistants or means of offence]
- (p. 432—A. D. 1421)

33. ตุจ หนึ่ง มแดง หัว ำ รุ จัก
 แสงเพลิง ไม่, บิน โดบ ฉาบ เข้า
 ไป หา; ทัน พริบตา จะ เปน
- Like a little fly unacquainted
 with the flame which rashly
 flies into it, and in less than
 a wink is reduced into im-
 palpable powder.

จน วิจณณ์ ไป เอง
 (p. 439—A. D. 1421) †

* Practically identical with No. 12, p. 120 above.

† Cp. the saying about the locust above, p. 34.

34. อุปมาดัง มะเขือ ขึ้น พอ ควร Like a brinjal sour just
 enough to match the
 กับ ปลา ร้า; จะ ก็ เค็ม ว่า ผด [saltiness of the] Plā-
 Rā; so that it is impossible
 มะเขือ ขึ้น นึก ก็ มิ ได้ เพราะ to taunt the brinjal with be-
 ing too astringent in taste
 ปลา ร้า เค็ม; จะ ก็ ว่า ปลา ร้า because the Plā-Rā is salt in
 its turn; or to taunt the Plā-
 Rā with tasting too salty, be-
 cause the brinjal is sour.
 เค็ม นึก ก็ มิ ได้ เพราะ ผด [=Difficult to decide on which
 side to put the blame, from
 มะเขือ ขึ้น the fault being too equally
 distributed on either side.
 (pp. 443-444—A. D. 1421) * Both sides are to blame.]

* Here, I believe, are traces of either Lāu or Siamese influence, although it be true that Plā-Rā is also known among the Moñs, the Burmese, and the Khmērs. The Lāu term it ปลา แคก (ปลา แคก), Pā-Dēk (=Plā Dēk); the Moñ "P'hārok" (but, more specifically, P'hārok ka, "Fish P'hārok"); the Khmērs "Prohok" (Prahuk); the Malays "Blachan"; and the Burmese "Ngā-pi" (but, more specifically, Toung-tha Ngā-pi, "Fish-paste," or Dhameng). In the Moñ, Khmēr and Malay designations, the initial syllable P'ha, Pra, and Bla, possibly represents the Lāu and Siamese word Pā or Plā = "Fish". The Burmese one, Ngā-pi "Salted fish," has no doubt suggested the Siamese term ปลา Kapi, which is, however, applied to a similar kind of paste made from sea-squills or very small sea shrimps called ปลา Khōi, in Siamese. This is the Burmese Tien-tsa, the Moñ P'hārok Khmēang, and possibly the Khmēr P'ha-ak. It is, of course, unknown to the Lāu, who are too far removed from the sea to procure the prime material necessary for its preparation.

In Yule's "Hobson-Jobson" (2nd ed.; London, 1903, p. 51, s. v. *Balachong*) is an interesting article on blachan which is, however, somewhat incomplete and partly incorrect. Crawford is quoted therein apropos of his suggestion that the condiment in question is probably the Roman *garum*. This I beg to doubt, as the *garum* or *garum* of the Greeks and Latins, although made, like Ngā-pi and blachan from fish of the *Clupea* family, was merely the fluid or watery sauce extracted therefrom, and not a paste. It must therefore have been practically identical with

35. เปรียบ คับ คน กัดปาก กับ คน
 กัดมือ; จะโทษว่า มือหนักก็
 ไม่ได้, เพราะปาก กัด; จะ ทิ ว่า
 ปาก กัด ก็ ไม่ได้ เพราะมือหนัก

(as above)

It's like between one bold with his tongue and another only too ready to use his hands; so that it is impossible to blame the hands with being heavy, because the tongue was bitter, or to blame the tongue with being bitter, because the hands were heavy [i. e. dealt heavy blows]. Same sense as the preceding.

the *Nlak-mam*, "Salt-fish water," so relished by the Annamese and not disdained even by some old European residents in French Indo-China, just like some of the White Baboos in Malaya and sundry "European lovers of decomposed cheese" delight in blachan. Marsden, it is curious to notice, likened the condiment to caviare; but, I am inclined to believe it is only in point of exquisiteness that it can be called "caviare to the general." The late King Norodom of Kamboja used to style it, it appears, "the Khmër Roquefort cheese" (cp. *Excursions et Reconnaissances*, t. XI, p. 13). Considerable confusion is wrought, not only in "Hobson-Jobson," but also in other works treating of Far-Eastern matters, anent both ngā-pi and blachan. As we have just pointed out, a distinction must be made between the one variety concocted from small fish and the other obtained from shrimps. This latter even, is of two kinds, one red and one brown, according to the colour of the shrimps employed, which is communicated to the paste itself. The first Western traveller to notice the Dhameng variety of Ngā-pi (i. e. the paste made from fish, or Lāu Plā-Rā) was the Venetian jeweller Gasparo Balbi, in the course of his journey to Pegu (1583). He was so struck by its characteristics, that he wrote "he would rather smell a dead dog, to say nothing of eating it" ("Viaggio dell' Indie Orientali"; Venetia, 1590; f. 125 verso). Later on Capt. Hamilton noticed the variety made from shrimps, i. e. the Siamese Kapi at *Bankasoy* (read Bāng Plā-soi) on the eastern corner of the head of the Gulf of Siam. He wrote (under the date A. D. 1727): "Bankasoy is famous, chiefly for making ballichang [blachan], a sauce made of dried shrimps, cod-pepper, salt and a sea-weed or grass, all well mixed, and beaten up to the consistency of thick mustard. Its taste and smell are both ungrateful to the nose and palate; but many hundred tons are expended in Siam and the adjacent countries." (Pinkerton's *Collection of Voyages*, vol. VIII; London, 1811, p. 476). He did not fail, while in Pegu in 1709, to notice also the same variety of the condiment there, and to jot down its native name under the form *Prock* (op. cit., p. 422). This word, left unexplained in "Hobson-Jobson," stands, it will now be seen, for P'harok; and the shrimp paste he had occasion to notice, is what is specifically termed P'harok Kh'msang by the Moïs. Hamilton's spelling is more correct than the form *Proa* used by Sonnerat half a century later.

36. เหมือน หาม สอง บ่า, ขาสา สอง
เจ้า ; หา ควร ไม่
(p. 451—A. D. 1423) *
37. ลักษณะ ข้าง ตี, ต่อ เมื่อ ชี จึ่ง
จะ รู้ ว่า ตี ;
ม้า ตี, ได้ เอา มือ ต้ม หลัง ตู
ก่อน, จึ่ง จะ รู้ ว่า ตี ;
ท้าวทวาร ที่ตี, ถ้า ขาสา ออก
สงคราม ทำศึก, จึ่ง จะ รู้ ว่า ตี ;
ทอง นพคุณ เล่า, ชัด ถง หน้า ตี
ตา ก่อน จึ่ง รู้ ว่า ตี ;
สตรี รูป งาม, ถ้า พร้อม ด้วย
ลักษณะ กิริยา มารยาต ต้อง
อย่าง, จึ่งควร นับ ว่า งาม ; ถ้า จะ
ให้ รู้ ว่าย่อย ได้ สัม ผัส ถูก ต้อง
ก่อน, จึ่ง นับ ถือ ว่า มี โสชา
ย่อย ; ถ้า ใจ ดี ต้อง ทด ถง ให้
สิ้นเชิง มี ญาณ ก่อน, จึ่ง นับ ว่า ตี
(p. 453—A. D. 1423) †
1. In order to judge of the excellence of an elephant, one must ride it ;
2. a good horse is known after having felt its back with one's hand ;
3. a brave soldier is known in action ;
4. pure gold is known by rubbing it on the touch-stone ;
5. a woman is proclaimed :
(a) nice only when she combines beauty with graceful manners ;
(b) exquisite after having been in contact with her ;
(c) kind-hearted only after having thoroughly tested her character.

* The original reads : "Kha chia nāi bā," 'To take refuge and eat [i. e. live] with two masters.'

† The whole passage is, more or less, an imitation of verse 97th of the Lokanīti ; but peculiarly so in the sentence numbered 3. above, which corresponds verbatim to the Pāli : "pasāseyya.....raṇa paratāgataṇ sūraṇ," 'praiseworthy is the brave (only) after having returned (from battle).'

38. อุประมา ดัง หงส์ ตก ลง ในฝูง
กา, ราชสีห์ เข้า ปน กับ หมู เลื้อย
(p. 466—A. D. 1423) * Like a swan (Hansa) finding
himself in a flock of crows or
a stately lion entering a herd
of tigers.
39. บุรุษ เปรียบ ประดู่ พืช ธัญญา
หาร; ถ้า ไพรยปลูกเพาะ หว่าน
แล้ว ก็ มี แต่ จะ งอก งาม ถึง
ใหญ่ ขึ้น ไป ;
ลูก น้, ถึง เสน ราชบุตร..... ก็
เปรียบ เหมือน ต้นข้าวตา; จะ ไพรย
หว่าน เพาะ ปลูก, มี ชาติ เจริญ
ขึ้น ได้
(p. 467—A. D. 1423) † A man may be compared to paddy
which when sown or planted
cannot but germinate and
prosper ;
but you, my child, although
being a royal daughter,.....
may be likened to husked
rice which, though it be sown
or planted can no more ger-
minate and prosper.

A still earlier imitation from the the Lokaniti occurs in a Burmese inscription at Pagan dated C. E. 770=A. D. 1408 (which is presumably a mistake for C. E. 778=A. D. 1416). It is but a variation of the 61st verse of that famous Pali treatise, beginning with: "Na visam visamicchahu" (Cf. "Inscriptions of Pagan, Pinya and Ava"; Rangoon, 1899, p. 34). I am not aware of any attempt having as yet been made towards determining the date of the Lokaniti. In these pages I have had occasion to notice more than once strict analogies between certain passages of the Lokaniti and others to be found in the Dhammapadatthakatha, or commentary to the Dhammapada. As it is well-known the authorship of that commentary is commonly ascribed to the celebrated divine Buddhaghosa, its date being thus put in the first quarter of the fifth century A. D. As I do hardly believe that the Lokaniti can have been composed before that, we would obtain approximately A. D. 425 and 1400 as the two termini between which we may, for the present, confine its date. It is to be hoped that further researches into Buddhist literature may permit of considerably reducing the limits of the period suggested above, and also of establishing the authorship of that ethical treatise, so popular from many centuries in Burma, Pegu, and Siam.

* This simile appears to have been immediately derived from the first verse of the 24th stanza of the Lokaniti, which reads: "Hansa majjhe na kakanam, siho gunnam na sobhate." "A swan in the midst of crows, a lion among cattle, do not look beautiful."

† Not yet traced in the original. The saw has a Siamese ring about it: Cp. No. 4, p. 69 above. In the text it is stated to have been uttered by the queen of Burma while trying to persuade her daughter to marry.

40. พดง ปาก, ก็ ย่อม เสีย การ, A slip of the tongue [*lit.* mouth] may spoil the whole game (or business); a slip of the knife or axe is likely to cause severe injury.
พดง มีด, พดง ขวาน, มัก จะ
บาดเจ็บ
(p. 473—A. D. 1424) *
41. ถึงแม้ มี จักษุ, ก็ เหมือน หนึ่ง หา Though having eyes they are of no use to him [*lit.* he is like being devoid of them]; for he lacks brains.
ไม่, เพราะ ปราศจาก ความ พิจาร
ณา ตรึก ตรอง
(p. 515—A. D. 1480 circa) †
42. พระอาทิตย์ ไม่ ควร จะ โกรธ The sun should not feel wroth
หึง ห้อย at a fire-fly.
(p. 517—A. D. 1480 circa)
43. ดัศว์ เมื่อ แรก เกิด, ครั้น ญาติ When new-born children have been bathed and purified by their relatives, the celestials descend to impress characteristic marks on their foreheads.
เขา ลง ขาน้ำชำระ กาย แล้ว
แล้ว, เทพยาคา มา เขียน หน้า
ผาก หมายถึง
(p. 553 bis—A. D. 1490 circa) ‡

* The original differs considerably here, it being as follows: "Paiñ thalüung pauk wat; chäng thalüung, pauk that," 'A slip of the tongue is exceedingly hard to recall; if the foot slips its withdrawal (from the crack, pit, etc.) causes pain.' The first part means, of course, that an ill advised word, once uttered, is difficult to reclaim. As regards the entire saying, cp. No. 208, p. 105 above.

† This is a reminiscence from Buddhist literature.

‡ Although spoken by Dhammaceti, the learned king then reigning in Pegu, this saying refers to a superstition which is apparently of Chinese origin;—at any rate I have not so far heard of it in Siam and neighbouring countries, nor met it in Buddhist literature. The Chinese appear to believe, that when one is born, the deities impress on his forehead and palms of the hands, certain characteristic marks and lines, by which the inner nature and destiny of the new-born may be judged. Thence, the opportunity of chiromancy, etc., enabling one to decipher those special signs and lineaments. The idea is not, of course, a new one in the West; nor are there lacking even in Buddhist and local literature references to the characteristic marks of great men, and treatises on palmistry, etc.; but the notion as regards the marks on the forehead, etc. seems to have been introduced from China.

44. อุปรรมาตัง ไต่ ไป สวรรค์ ทงเปน Like having gone up to heaven
in life.
(p. 187—A. D. 1380) * [=To be the recipient of an
unexpected boon].
Of. the Ital. "Toccare il cielo
coldito," To reach up to the
sky with one's finger.

Thus far with the list of aphoristical and metaphoric sayings culled from the annals of Pegu. It should be pointed out, however, that these gleanings do by no means exhaust the *flosculi sententiarum* of that work, for there are yet many plums to be plucked out by the diligent reader; while many passages drawn wholesale or imitated from Buddhistic literature have been designedly skipped over as irrelevant, when making the above collection. It now remains only to add by way of example, some specimens of popular sayings gathered from the mouths of local Moñ residents. For such I could not help giving the original context in Roman characters hoping it may somehow assist in tracing them among other Moñ speaking communities.

45. Toa bā, hméa ka poi. † To [attempt to] seize three
fishes with the two hands.
[=Grasp all, lose all]. "Qui
trop embrasse, mal étreint."
46. Khadait kang khyūa nīah When a crow seizes a blade of
grass [fancying] nobody sees
mūa rān nīat, nīah bā nīat chūt. him, he is nevertheless seen
by two at least. [=Although
an evil deed is perpetrated
when no one is present, it is
nevertheless seen by deities
above].

* This saying is also current among the Siāmesse.

† Cp. No. 193, p. 103 above, which also exists under the same form among the Moñs: "Rōb ka toa bā," 'to grasp at fish with both hands at a time'; but whether borrowed from the Siāmesse or not, I am unable to say.

47. Awāi chob sāng p'hēta kéang Getting one's tail wet when
diék. about to reach the shore.
[=To have to swim for the
shore when having almost
reached it aboard a vessel]
Naufragium in portu facere
(To make shipwreck in port).
—Quintilian.
48. Kun nīaḥ hō rok, pauk kasok Not having requited the bene-
ko patoiñ. * fits received, its feathers
were plucked off with the aid
of ashes.
[Said of ungrateful people].
49. Smōiñ K'bob, Smōiñ K'bob ! Lord Swan, Lord Swan ! your
p'haru nāi mib, kh'māi p'hyaḥ song [high up in the air] is
pret. † sweet, but your eggs are acid.
[Said of one bringing gifts
which afterwards prove deri-
sive or troublesome].
50. Nīaḥ mūa chia pōng, pōng With one hundred baskets of
klom nē ot; bot hō chāb pāiñ. rice (stored in his house), the
stock became exhausted al-
though not a single grain of
it ever reached his mouth.
[Said of one who, though hav-
ing plenty of everything, does
not enjoy his wealth, leaving
others to squander it].

* From a popular story in which an adjutant bird having proved ungrateful to its master, was turned out from the latter's house, and on reaching the market street, the people there pulled out its feathers, having first rubbed their hands in ashes, in order to obtain a better grip on the slippery plumage. The dénouement of this story much resembles that of two Jātakas (*Kapota Jātaka*, Nos. 42 and 375 of Fausbøll's edition), where a greedy crow has its feathers pulled out in punishment.

† Allusion to another popular story, where a certain individual, wishing to obtain by fraud a favour from his blind mother-in-law, brought her a present of what he pretended were swan's eggs. In reality, they were simply peeled limes which, the blind old woman, judging merely from touch, took to be what they were represented to be. However, when she began to eat them, on finding them acid, she became aware of the trick played upon her, and uttered the above exclamation.

51. Mōit kō chia ka Krāng, pām chéang kanot krōit * Wishing to partake of *Cyprinus* fish, he climbs with his funnel-shaped trap to look for it on the top of a silk-cotton tree.
52. Mōit kō chia kok kēa; pām chéa kēatā wōit. Wishing to feast on sparrows, he went to net them in the nether regions. [same sense as the preceding].
53. Taupp'mā ñong m'niḥ k'dop thoh ka, p'heta thoh sung. He is like a man with the head of a fish and a serpent tail. [=Face-flatterer and back-biter].
54. Taupp'mā ñong ñiḥ tōiñ kyām ko khléa kahlāng; ha kob kō. With him it is like playing the zither to an ox: a vain labour. [=It is of no use talking to him as he can't or won't understand].



* The *Cyprinus* is an excellent river fish. A Siamese king's extreme fondness for it passed into history (see annals of Ayuthia, p. 450). One variety, the *Cyprinus Rohita*, is rose finned and rose tailed. Images of it are usually hung above infant cradles and used as toys for children. As regards the saying, cf. No. 191, p. 102 above.

The Chinese have a similar one: "To climb a tree to catch a fish" which seems, however, to mean 'talking much and doing nothing.'

ADDENDA ET CORRIGENDA.

p. 14, bottom—See about the origin of this adage: Appendix E, No. 1, and remarks appended thereanent (p. 118).

p. 20, third saying from top.—See Appendix E, No. 18 (p. 122).

p. 20, bottom note—See p. 72, No. 30. I should have recollected at the time being that the graceful simile in question is widely made use of in Buddhist literature whence it doubtless was introduced into Siānese and also, though under a somewhat modified form, into Malay. The sense in which it is employed in Buddhist texts is, absence of clinging, of attachment; as, *e. g.*, in Dhammapada, 401:

“Vārī pokkhapatte ‘va.....na limpāti”

‘Like water on a lotus leaf.....does not cling (or adhere).’

Cf. also st. 336 of same work, “to fall off...like water-drops from a lotus leaf”; Suttanipāta, 391 (“without clinging.....like a water-drop on a lotus”); 625; 812; etc.

p. 32, second saying from bottom.—This saw appears to have been taken from the 37th stanza of the Lokanīti, the second verse of which says:

“Mūgo ’va supināṃ passaṃ, kathetuṃ pi na ussahe,”

‘Just like a dumb man, who is unable to tell what he has seen in dream.’

p. 34, No. 4.—I have since found the same adage in the Lokanīti, stanza 159th:

“Pabbe pabbe kamenacchu, visesa rasa aggato:

Tathā sumettiko sādhu; viparito ca dujjano.”

‘As the sugar cane acquires a superior flavour at each successive internode as one proceeds from the tip towards the base,’
So does the friendship of the well-willer: whereas that of the wicked is the reverse.”

It will be seen that the saying tallies perfectly with the one quoted in the 1st story of lib. II of the Pancatantra (p. 149 of Lancereau’s transl.); so it may derive from an older source than either the latter work or the Lokanīti, which it would be interesting to identify.

p. 37, No. 16.—The swan is also regarded as swifter in flight than even the peacock, as shown by the following passage from the Suttanipāṭa, 220: "...the crested bird with the blue neck (the peacock) never attains the swiftness of the swan."

As regards the hobby of vying with the sun ascribed by the Siamese to the peacock (see No. 14, p. 37), it would seem that in Buddhistic literature it is instead (or likewise) attributed to the swan, judging from the following sentence in the Dhammapada, 175: "The swans go on the path of the sun, they go through the ether by means of their miraculous power."

p. 38, No. 24.—However the turtle is also taken as a type of dumbness. The expression "turtle (more correctly 'tortoise'-) head" for a 'weather cock' or fickle person, doubtless originated from the habit of the tortoise of often retracting its limbs within the carapace and then protruding them out again. In the Lokanīti, stanza 76, the perverse who endeavours to mask his own wickedness, is compared to a tortoise secreting its limbs: "Guyhe kummā 'va' angāni."

p. 43, No. 4.—A new and properly revised as well as reintegrated edition of this valuable ethical work has been recently issued (1904) under the title of สภาสิต โลกนิค คำโคลง by the local Education Department *

(กรม ศึกษาธิการ) in the useful collection of Siamese classical authors (จินตกรวันพนธ์) initiated of late for the use of students. The work comprises—as stated at the end—408 stanzas which, through the painstaking endeavours of the editors, could be traced out in full. All earlier editions merely exhibit the text in a corrupt and mutilated form. The treatise is not a real translation of the Pāli Lokanīti, but a free imitation of it. For, while containing maxims drawn from that work, it also introduces matter borrowed from elsewhere. Again, as pointed out in the editorial preface, it is not the original work of Prince Dec'hādison, but merely an improvement by the latter upon an older poetical compilation which doubtless dated back to the days of Ayuthia and has now probably gone lost. Prince Dec'hādison's rifacimento was completed on the 29th January 1835.

* สภาสิต โลกนิค คำ โคลง, พระเจ้าบรมวงศ์เธอ กรม สมเด็จพระเจ้า
กิตติ ทรงชำระ ของ เจ้า พิมพ์ ครั้ง แรก ร.ศ. ๑๒๓๓

p. 43, No. 6.—The Rev. Isarañña was a Mom Chāu Prince หม่อมเจ้าอิศรญาณ, descended from the Second King (Wang Nā)'s family.

p. 44, No. 12.—After this two new entries should be made of popular Lāu books of maxims that have since come to my notice, viz :—

No. 13.—ปู่ ล้อม หลาน, Pū son Lān, "A grandfather's teachings to his grandchild," in 2 palm-leaf books, MS.—See note * on p. 110.

No. 14.—หลาน ล้อม ปู่, Lān son Pū, "A grandchild's teachings to his grandfather", a counterpart to the preceding, in two palm-leaf books, MS.—see remark to p. 110, footnote * in these Addenda.

p. 44, No. 2, (sect. II).—Nāi Narindr Dhibet (In) wrote under the first (1782–1809) reign, and not under the third. He was a หุ้มแพร or upper class page attached to the Second King's household. Nāi Narindr Dhibet is merely the title borne by one of such officials; In was the name of the poet who held that position. He is probably one and the same person with the next.

p. 45, No. 3.—The author here referred to was not a monk, but an official attached to the Second King's Palace, where there is a post the holder of which bears the title of พระมหา ยศรา, P'hrah Mahā-yasārā. This is evidenced by the fact that, at the close of the poem, he says of himself :

“สำเนา เรา พระมหา ยศรา,
 ฝน ข้า บาท มุสิกกา จั บวร”

'A composition of ours, P'hrah Mahā-yasārā,

Who are an official attached to the Pavara [i. e. Wang Nā] Palace."

Hence the great probability that, as suggested above, it is here again a question of Nāi Narindr Dhibet (In) himself, who may have been promoted later on to the post of P'hrah Mahā-yasārā. I have not yet seen the version of the พัด ล้อม นุ่ง ascribed to Nāi Narindr Dhibet (In), and I am therefore unable to tell whether this (No. 2) is a distinct work from the other (No. 3). But the probability is, until No. 2 turns out to be a quite separate work, that Nos. 2 and 3 are one and the same composition, due to the pen of the same writer who has borne at different periods, two different titles.

p. 45. No. 7—The authorship of this earlier version of กฤษณา สอน
 น้อย is ascribed, almost by common consensus, to พญา ตรัง,
 P'hyā Trang, i. e. one of the governors of Trang (W. coast Malay Peninsula)
 under the early part of the third reign (1824—1831), who passed to
 posterity owing to his being a very accomplished poet. He also wrote
 some poems คุชัค คำฉันท์ at the beginning of the same reign, on the
 occasion of the consecration of certain drums made from ไม้ รัก
 (*Melanorrhæa* sp.), and he is possibly the same P'hyā Trang of whom some
 half dozen of เพลง ยาว, or erotic poems are still preserved as fairly
 good specimens of that style of composition. His version of Kṛṣṇā's
 teachings was engraven, as we have pointed out (p. 46), on marble slabs
 at Wat Phō. Quite recently it was ably edited and published under the
 supervision of the local Education Department; * but, strange to say,
 its authorship is, in the preface, ascribed to Prince Paramānujit, the fa-
 mous Archbishop of that reign. This oversight is doubtless due to the
 fact that the prelate in question composed also in his turn, a few years
 later, another poem on the same subject. This I have not yet seen, but
 it is described to me by persons who have had occasion to read it, as being
 a quite distinct work from the preceding. That the Wat Phō and the
 newly published version of Kṛṣṇā cannot come from the Right Rev.
 Phrah Paramānujit's pen, is made evident from the very outset of the
 poem where the author alludes to himself in the following strain:

๖. แต่กูผู้จะนิพนธ์ยุบตบ ทบ บรรหาร, แห่งราชโยงการ, คำว่าดี
 ๗. ให้ รวงศฤกษ์ กฤษณาสุภาสิดสวัสดิ์, เถลิงฉันทราพวรรณอรก, ภิปราย
 ๘. แปลก แปลง แสดง พจน เพรง เสดง ถักขณ บรรยาย, ชาวชนบทธิบาย
 ประกาศ
 ๙. ไม่สม เสนอ บ่เสมอ สมาน मुख ประกาศ, อโยทชยาคณา ปราษฎ์
 พงษ์มณู.

* คำฉันท์ กฤษณา สอน น้อย, พระเจ้า โยยกาเธอ กรม สมเด็จพระ
 พระปรมาภิไธย ชินวรท ทรง นิพนธ์—pp. II + 27 + 3, small 8vo.

6. From me, who will sing this lay in accordance with the royal command

7. Of unfolding Kṛiṣṇā's useful maxims in *chanda* metre ;

8. The style and wording will considerably differ from those of other bards, for this is simply the effusion of a plain man from the country,

9. And cannot therefore be compared to the master-pieces of savants in the capital."

Now, how can it be believed that the Prince-Priest Paramānujit, a most distinguished member of the Royal Family, born in Bangkok and who, for the masterly elegance and terseness of his poems, may justly be called the Siāmesse Horace, would refer to himself in such an odd manner posing in the garb of a man from the country, an unpolished provincial? It would be simply absurd. There can be no doubt, therefore, that the earlier version of Kṛiṣṇā (No. 7) is the work of P'hyā Trang; and it follows that in our list on p. 46 we must insert another entry between Nos. 7 and 8, which we might provisionally call No. 7a, destined for the Right Rev. P'hrah Paramānujit's version. It should be added that both this and P'hyā Trang's are in *Chanda* metre (i. e. metre measured by syllables) after the Indū classical model (Akṣaracchandaḥ), which enables them to be easily distinguished from such compositions as, e. g., No. 8, written in กตชน แปล, i. e. in ordinary octosyllabic verse.

p. 48—A new entry should be added, numbered 23, for the following treatise that had escaped my notice when compiling the list :

23. ฉัตร สาม ชั้น—แปล สุภาสิต ชอน ไจ—"The three storied umbrella: maxims for the education of the heart," by ขุนยพพรักษ์ (กิม) since promoted to the title of หลวง พิศนพพงษ์ ภักดิ์, who completed the work on the 2nd August, 1894. The title of "three-storied *chattrā* (state umbrella)" was adopted for it in view of the fact that the maxims contained therein are grouped under three degrees, viz., ordinary, medium, and superior. The book is, in substance, not one of proverbs but a didactic moral treatise. Printed in R. S. 108=A. D. 1889,—evidently an error for A. D. 118=A. D. 1899, in small 8vo., 45 pp. The author is well known as the *quondam* librettist for the now disappeared Princes Theatre, for the stage of which he adapted many a play. Among others may be mentioned his adaptation of the Rājādhirāj referred to on p. 115.

p. 53, No. 30.—Cf. No. 13 in appendix E. (p. 121).

p. 57, No. 67.—Cf. No. 11 in appendix D. (p. 111). The Lokaniti contains a somewhat similar passage in stanza 88 which reads:

“Singānam paññāsa hatthena, satena vājīnam vajje,

Hatthidantim sahasena, desasāgena duijjanani.”

“Shun [dangerous] horned animals at fifty cubits’ distance, [rushing] horses at a hundred;

Tuskers at a thousand; but forsake the place entirely before the wicked.”

N. B.—Vāji, “a horse” (Skr. Vājin); and Hatthidanti, “a tusker elephant,” not in Childers.

p. 58, No. 72.—An identical precept is contained in the Suttanipāta, 927: “Let him [the monk] not apply himself to practising the Āthabbāna [-veda].” Professor Pausboll translates “practising (the hymns of) the Āthabbāna-veda” (Sacred Books of the East, vol. X, part II, p. 176); but there can be no doubt that magic, sorcery, is directly implied. In the Pali Dhammasatta introduced of old from Pegu into Siam, Āthabbānikā forms the 25th head of dispute, and includes all practices connected with the Black Art. (See Laws of Siam, 5th ed., 1879, vol. I, p. 20).

p. 65, No. 132.—Cf. Lokaniti, stanza 134: “Rahño.....aggi ‘va,” [‘The courtier should understand that] a King is like fire.’

p. 69, No. 4.—Cf. No. 39 in appendix E, p. 130.

p. 71, No. 21.—“ ” 26 “ ” “ ” 125.

p. 72, No. 27.—“ ” 18 “ ” “ ” 122.

p. 72, No. 28.—A more striking parallel to this is to be found in the Italian Proverb: “Ill luck comes by pounds and goes away by ounces.” Cp. also the English one: “Misfortunes come on wings and depart on foot”; and the Shakespearian: “When sorrows come, they come not single spies, But in battalions,” (Hamlet, IV, 5).

p. 72, No. 30.—See remark on bottom note to p. 20 in these *Addenda*.

p. 77, Nos. 66, 67.—See Nos. 8 and 7, respectively, in appendix E, p. 120.

p. 77, No. 69.—See note to p. 33 in these *Addenda*.

p. 77, No. 71.—Cf. No. 6 on p. 120.

p. 78, No. 73.—The saw also means: “Kissing the baby touches [i. e. favourably affects] the mother.” In this connection it is said of one practising the osculatory process upon the baby of a grass-widow, or otherwise flattering her in order to enter into her good graces:

p. 79, No. 82, and note (1). The saw comes either directly from the Dhammapada, or indirectly by way of the Lokanīti. In the Dhammapada, stanza 64, it is said :

"Yāvajīvam pi ce bālo —paṇḍitaṃ payirupāsati,

Na so dhammaṃ vijānāti—dabbī sūparasaṃ yathā."

'A fool, even though he be associated with a wise man all his life-long,

Will perceive the truth as little as a ladle perceives the taste of curry.'

[Here Professor Max Müller translated : "as little as a spoon perceives the taste of soup" ("Sacred Books of the East," vol. X, part I, p. 20), which conveys a considerably different idea to the European reader. For Dabbi, Kaṭacchu, and akin vocables which Childers (Dict. s. v.), and Rhys Davids ("Sacred Books of the East," vol. XX, pp. 100, 290) took to mean spoons, are not so in the European sense, i. e. of conveying liquids and food to the mouth; but ladles or stirrers, used either to dish or serve out food, or to stir food in the cooking pots and pans. I believe that with the exception of little spoons made of precious materials for the administration of medicines, no spoons were ever used of old in India and neighbouring countries for taking food to the mouth. This would be contrary to Indū ideas of etiquette; and to this day they are forbidden for that purpose to the Buddhist priesthood,—at any rate in Siām. It will be seen, moreover, that by translating the concluding passage of the stanza quoted above, in the same manner as Max Müller, it loses much of its force. Whereas, if we substitute 'stirrer' or 'ladle' in the place of 'spoon,' and 'sauce' or 'curry' for 'soup', in agreement with local culinary usages, the passage acquires a far more impressive significance, this being to the effect that the ladle or stirrer, although remaining long in contact with the curry (which is spiced) does not feel its flavour. Evidently, this was the meaning the author of that passage intended to convey].

Stanza 24th of the Lokanīti repeats *verbatim* the same passage, with the only exception of a trifling variation in the tense of the verb at the end of the first verse which it gives in the form "payirupāsi." The same it does in the next stanza (25th) which is, with the same slight variant but a word for word repetition of stanza 65th in the Dhammapada.

The passage in question discloses to us the exact figurative sense of the term Dabbi, 'ladle,' 'stirrer,' or 'skimmer' as well as of its even ruder variety, the Siamese *Tawak*. And that sense is: one unable to appreciate or perceive what is good, and for whom improvement from his base mental and moral condition is past all hope; in a word, a rank fool, or confirmed jackass. Hence it is that the term *Tawak*, especially, is held among Siamese so offensive as to be proscribed in polite conversation, as well as in literary composition. It is, indeed, when used invectively, far more opprobrious than our ass, fool, or dolt.

As regards the "gesture of the skimmer," it has its antithesis in the "gesture of the long handled fan, ^{WU} (p'hacc'hanī, from Pāli vījant)" which is done in the same manner, but with the palm of the hand turned inwards, and conveys a respectful signification, in a similar manner as beckoning with the hand as a salute or farewell bidding, is with us. N. B.—"inwards" in last line but one of footnote to p. 79 is a misprint for "outwards."

p. 18, No 89.—Cf. No. 9 in appendix E, p. 120.

p. 82, No 97.—It would have been more correct for me to say "are owned by descendants of Europeans," who are mostly descended from old Portuguese settlers.

p. 72, note †—The absurd fiction as regards the absence of knee joints in Būa savages, may be compared to the old western legend about elephants which were held to have no knees. Cp., e. g. Eugenius Philalethes' "Brief Natural History," 89; as well as the following Shakespearean passage: "The elephant hath joints, but none for courtesy; his legs are for necessity, not for flexure" (*Troilus and Cressida*, act III, sc. 3—1602).

p. 94, No. 159.—Cf. No. 19. in appendix E, p. 123.

p. 96, No. 166.—The saw originated also from the fact that children of noble blood are supposed to have complexions of a golden-yellow hue. Such feature is part of the oriental ideal of beauty.

p. 101. No. 185.—The peculiar belief as regards a green snake gnawing at the Tukke's liver seems to be confined to populations of the Thai race. In so far as I could ascertain, it does not exist among the neighbouring Moŋs, Khmērs, or Annamese. In atonement for what misdeeds the homely gecko is supposed to have to undergo such a Promethean-like torture, I was at a loss to learn, though inclined to suspect

that some legend is at the bottom of the mystery. The evidence of the old Western world as regards the gecko's habits and character lies quite in a contrary direction. For, according to Aristotle, this animal, then termed *Askalabotes*, was wont to enter the nose of asses in order to prevent them from grubbing. Nor was this all: after shedding its skin, it used to make a meal of the slough. Like the toad it was reputed venomous until comparatively recent times—its lesser species, the *Hemidactylus* or Ching-chok, ချဉ်းချပ်, is still under such an accusation among the Anamese,—and the accounts of early missionaries to Siam, Tachard among others, speak of it with deep awe, while Turpin tells us that “ses griffes sont si pénétrantes qu'il les grave sur le verre.” As regards the unquestionable fact that the green snake enters the gecko's mouth at certain periods, it is not without parallel in natural history. Of its not distant relative, the crocodile, Paul Lucas tells us (in his “*Voyage fait en 1714*”) that the humming bird and the lapwing enter fearlessly its mouth, and the creature never injures them because they pick its teeth.

p. 104, No. 203.—Cf. No. 16 in appendix E, p. 122.

p. 105, No. 208.— „ „ 40 „ „ „ p. 131.

p. 109, footnote—In so far as I am aware, the 1st volume only of the Pāli text—under the title of မာဂ္ဂလဒိပနီ, “*Māṅgaladīpanī*,”—has appeared. It was issued by the Mahā Makuta Rājavidyalaya Press in R. S. 1119=A. D. 1900.

p. 110, No 8—This saying, I now find, comes bodily from the 13th stanza of the Lokanīti, which runs :

“Potthakesu ca yañ sippaṃ,—parahatthe ca yañ dhanāṃ ;

Yathakicce samuppanne,—na tañ sippaṃ, na tañ dhanāṃ.”

“Learning which merely lies unabsorbed in books (*lit.* palm-leaf MSS.); treasure which has passed to other hands (on loan);

Is neither learning nor treasure (to us) in time of need.” [*I. e.* is the same as non-existent or valueless to us when need of it arises].

The Pāli context makes the meaning of its derived Lau counterpart clearer; and therefore the translation we have given of the latter on p. 110 must be somewhat modified as follows :

“Money belonging to us, if lent to others is no more considered [of any worth to us];

Neither is learning merely contained in our own [palm-leaf] books [and lying unabsorbed by us].”

It will be seen from this example how the Lokaniti is likely to have been put, among the Lāu people also, largely under contribution.

p. 110, footnote *—It has, since penning this note, come to my knowledge that the popular Lāu treatise referred to, has a counterpart in another booklet titled **ព្រះបាទ ជ័យ វរ្ម័ន ទី ៧**, "A grandchild's teachings to his grandfather," which must be even more curious, and worth in any case of being made known in part at least of its contents, to foreign readers.

p. 111, No. 11.—See remark to p. 53, No. 67, in these Addenda.

p. 113, footnote.—I should have added that the original work is similarly termed by the Moñs "*Saiha* **thiréache*." (=Siha adhirāja, or Sihādhirāja) after the title of reign (Siharāja) assumed by P'heñña Nūa at his accession. But this popular designation of the annals in question is, no less than the Siāmesese one, a misnomer.

CLOSING REMARKS.

Before taking leave of these pages I desire to emphasize once more the importance, while collecting proverbs in these countries, to conform in so far as possible to the directions given on pp. 3-4 above. As we have seen in the course of the lists themselves we have supplied, even the greatest caution often does not prove sufficient to prevent including some foreign-derived proverb among the genuine national ones. But such occurrences becoming restricted to a mere few cases through the exercise of a fair measure of discrimination, can never constitute a serious drawback.

From the few examples given of collateral proverbs current among the Lāu and Moñ, the high importance will have become apparent, of being able to trace such sayings back to some well ascertained date in the history or literature of the nations concerned, so as to obtain reliable terms of comparison wherewith to determine the paternity of the sayings themselves. It follows that, in collecting proverbs in these countries, special attention should be devoted to those occurring in historical works, or in literary compositions of a pretty well known date; and such a date, or that under which they are recorded in the former case, should be appended to each saying by way of a chronological landmark likely to assist in tracing its origin.

There is one more point as to which an even greater caution should be exercised, and that is, to make sure about the meaning, figurative or otherwise, of each particular saying before attempting to

translate it into a European language. A little experience acquired in connection with the subject has taught me that a good, even thorough, knowledge of the language, is no sufficient qualification for the correct translation of a proverb—not to say of an idiomatic phrase. Not seldom it happens that one thinks he can see the purport quite clearly and rushes into translation but to find out, later on, that though he had translated correctly in so far as the letter is concerned, he was completely mistaken as regards the spirit. The moral is therefore : when you are in doubt, or when the saying is capable of more than one interpretation, enquire from the local literati as to which is the correct one, or what is the metaphoric sense they put upon it.

I should have liked to give some specimens of Khm̃r proverbs as well ; but apart from the fact that this paper has already attained a far larger size than originally contemplated, I notice that a study has been quite recently published on the subject by Mr. L. Finot, the late Director of the École Française d'Extrême Orient at Hanoi, * which, though I have not yet seen, I cannot but anticipate—judging by the name of its author—to be a very valuable one, and most likely to assist in comparative researches.

So, I must needs remain content with having contributed my humble mite to the literature on the subject in the shape of this little paper, in bringing which to a close I may, despite its defects, say in some sense with Horace to possibly captious critics :

“ Si quid novisti rectius istis,
Candidus imperti ; si non, his utere mecum.”



* “ Proverbes cambodgiens,” pub. in the *Revue Indochinoise*, vol. I, 1904 ; pp. 71 et seqq.

MISPRINTS

Abbreviations: *p.*=page; *l.*=line; *t.*=top of page; *b.*=bottom of do.; *r.*=right-hand column; *lf.*=left-hand do.; *fn.*=foot-note.

p.	l.		FOR	READ
12	14	t. r.	noon	moon
15	17	..	Sin	Sin
..	19	..	millipeds	millipeds
16	13	t.	to the door	at the door
21	2	t. lf.	แปด	แปด
48	7	b.	1353	1350
49	11	t.	of many the sālās	of the many sālās
..	14	b.	p. 44.	p. 44, No. 11.
61	1	fn. (1)	on sorrows	on the sorrows
62	8	t. lf.	ท้าว	ท้าว
65	2	b. r.	noble ;	noble
70	6	t. lf.	หน่อ	หน่อ
79	4	..	ทพพิ	ทพพิ
..	11	b.	"	"
..	2	..	inwards	outwards
92	11	b.	uch as	such as
93	5	b. lf.	ให้ คน หยาม ไม่ คิด	ไม่ คิด เจียม คน
			เจียม คน	ให้ คน หยาม
95	4	b.	denone	denote
97	5	..	stumps is	stumps is
98	22	..	river	river
..	16	..	allo-	allow-
102	17	t. r.	fish-net	fishing-net
109	7	t. lf.	เหยื่อ	เหยื่อ
111	5	b. lf.	เหือน	เหือน
114	5	b.	that	dele
122	5	t. r.	be careless as	be so careless as
124	9	b.	origin	origin
125	8	..	Nóng	nóng
129	10-11	t. lf.	ลิตา	ลิตา
130	1	fn.	the the	the
132	10	b. lf.	Although	Although

INDEX.

- Absence, 59, 97,
 Actions, 78, 87, 88, 93,—action, 129.
 Adder, 125
 Adjutant bird, 133
 Admonitions, 53, 55, 56, 60
 Aerial travelling, 104
 Affection, 62, 65, 66, 67, 89
 Age, old, 60 —Aged people, 53,
 60.
 Aim, 10, 66
 Airst, 52
Alpinia galangas, 102
 Ambition, 52, 93,
 Ambush, 26
 Anger, 12, 30, 55, 108, 120, 126
 Angling, 109
 Animals, characteristics ascribed to,
 in Siām, 35, 40, 119
 Annals, various local, 14, 32, 88, 112,
 113-117, 118, 123, 132, 134
 Annamese, 40, 128, 143—folk-tales, 35
 Apologues, 33, 34, 77,
 Arboreal-dwelling tribes, 92
 Army, 55
 Arrow, 126
 Ārya Maitreya, the next Buddha, 86
 Ashes, 133,
Asiatic Researches, 1
 Ass, 35, 143,—in human form, 142.
 Assistance, 66,
 Astrologers, 44, 60
 Atharva Veda, Āthabbaya Veda,
 58, 140
 Attachment, 28, 82, 103, 135
 Avadānas, 4, 33, 35
 Axe, 131
 Ayuthia (Ayuddhyā) annals, 32, 33,
 48, 70, 77, 81, 134.

 Back, 76, 87, 89, 93, 100, 106, 112,
 119, 129,
 Back-biting, 80, 134
 Bait, 109
 Balbi, Gasparo, 128.
 Bāli, the monkey chief, 44, 45
 Balloon, 29
 Bamboo, 14, 78, 100
 Bān-Don district, 98
 Bāng-kok annals, 14, 70, 104, 118
 Bāng-kok river, 82, 86 —“drinking
 its water,” 82.
 Bāng Plā-soi district, 128
 Bāng Sāu-thong gardens, 82
 Bāng Tap'hān district, 15, 70
 Barcarole, 84
 Barking, 12, 22, 67, 74, 84, 98
 Barter, 32, 77, 86, 120, 123
 Basket, 79, 89, 133
 Bat, 35,
 Battle, 107, 129.
 Beads, 77, 120
 Beard, 86
 Beak, 126
 Beauty, 23, 55, 75, 94, 105, 129, 142
 —type of, 37.—queen of, 105.
 Bedding, 110
 Bee, the carpenter, 37
 Behaviour, 56
 Belly, 28, 75, 124 —big-bellied,
 89
 Beloved, 53,
 Benefits, 62, 110, 133
 Betel chewing, 84
 Betrothal, 102
 Beware, 21, 60
 Bibliography of Siāmesese Subhāsīt
 Literature, 42-48, 137-139, 143
 Bilge-ways, 52
 Bird, 13, 33, 69, 77, 83, 88, 98, 122,
 143
 Birth, 87, 110
 Bit, horse, 106
 Biting, 22, 57, 73, 74, 91, 95, 98,
 100, 109
Blachan, Balachong, 127, 128
 Black Art, 58,
 Black-eye, 105
 Blade of grass, 132,—Blade, the
 keen, 87
 Blame, 63, 127, 128
 Blind, 22, 74, 103, 133
 Blinkards, 20, 72
 Blood, 11, 13, 65, 69, 83, 142
 Boast, 10, 60, 65, 91, 101, 109
 Boat, 11, 52, 53, 94, 98, 121
 Boldness 57, 128
 “Boneless tongue,” 25
 Bones, 81, 120

- Books, 110, 143
 Borap'het berry (*Cocculus verrucosus*), 80
 Borap'het marsh, 80
 Bow-net, 88
 Bowering, Sir John, 105
 Brains, 76, 131
 Braves, 94, 123, 129
 Breach, 85
 Bribe taking, 93
 Bridge, to lay a, 26
 Bridling a horse by the tail, 106, 107
 Brinjal, 127
 Bronze, 11, 58
 Brothers, 14, 70
 Bubble, 29
 Buddha, the next, 86, 90
 Buddhaghosa, 109, 130
 Buddha Löt-lā, King, 38, 90, 92
 " Yot-fā, " 113
 Buddhist literature 4, 12, 108, 119, 124, 130, 131, 132, 135, 136
 Buffalo, the water, 13, 19, 21, 35, 69, 71, 73, 85
Bulletin de l'Athénée Oriental, 2,
 Bullying, 51
 Burma and the Burmese, 40, 113, 117, 124, 127, 130
 Burying, 66, 97
 Bush, 93
 Buyer, 83
Bux, a quasi-mythical savage tribe, 92, 142

Calladium leaf, 20
 Camphor, 32, 77, 120, 123
 Canals, 14
 Carelessness, 93, 122
 Cart, 28
 Caste, 87
 Cat, 22, 26, 29, 74, 78, 83
 Cattle, 130
 Caution, 64
 Caviare, 123
 Ceylon, 46—"Ceylonese tongue," 31, 76
 Character, 129
 Characteristic marks on forehead and palms of the hands, 131
 Charms of various localities, 60, 79
 Chasteness, 37
 Chāu P'hyā Dipakarawongse (Khām) the historian, 104
 Chāu P'hyā Mahindr (Wan-P'heng) 47, 90, 115.
 Chāu P'hyā P'hrāh Khlang (Hón), the famous writer, 113.
 Chāu P'hyā River (=Bāng-kok Riv.), 82
 Ch'haiyā district, saying about, 98
 Checkmating, 121
 Cheese, 128
 Cherished things, 56, 62
 Chess, game—unknown in Pegu?—121
 Chicken, Chickling, 62, 125.
 Chief, 9
 Ch'hieng Mai, 106, 112
 Ch'hieng Mai chronicle, 106
 Ch'hieng Sēn, 106
 Ch'hieng Tung chronicle, 107
 Childers' Pāli dictionary, 140, 141
 Children, 14, 23, 38, 45, 47, 48, 58, 59, 60, 75, 78, 83, 90, 96, 99, 101, 131, 134, 140, 142
 Chillie-sauce, 102
 China and the Chinese, 40, 92, 131, 134
 China cup simile, 11, 58
 Chinese Proverbs—see Proverbs, Chinese
 Chinese—Siamese sayings about the, 15, 90, 98
 Ching-chok (*Hemidactylus*, var. sp.), 37, 83, 142-3
 Chintz, flowered; to receive a present of, 29, 76
 Ch'ong tribe, 92
 Chronicle of Northern Siam, 88
 Cigarette, 31, 76, 89
 Clearing one's self, 66
 Clouds, 29
Cocculus verrucosus, 80
 Cock, 21, 73, 125
 Cock-fighting, 48, 125
 Coconut, 19, 71
 Companions, Comrades, 8, 56, 57, 59, 96, 104
 Concealing, 66, 87
 Concord, 11
 Contempt, 52, 53, 64
 Co-operation 59; 107
 Copper, 32, 76

- Corpses, 58
 Courtier's Companion, 45
 Courtship, 97
 Covetousness, 9, 51, 55, 59, 74
 Coward, 78
 Cowries, 19, 40, 71
 Crab, the king, 37
 Cradle, 134
 Crane, 34
 " gigantic (*Grus antigone*), 126
 Crawford, John, 127
 Cremation, 95
 Cringing, 26
 Crocodile, 15, 19, 36, 70, 71, 72, 83,
 91, 100, 121, 124, 143
 Crocodile charmer, 91
 Cross bow, 78, 109.
 Crow, 12, 20, 34, 36, 67, 72, 85, 96,
 100, 119, 130, 132, 133,
 Crow, the hen-, 36.
 Crying, 27
 Cuckoo, 37, 96
 Cunning, 38
 Curry, 31, 76, 102, 141
Cyprinus Rohita, etc., a river fish,
 134

 Danger, 54, 94
 Dash, 65
 Davids, Prof. T. W. Rhys, 141
 Death, 15, 84, 90, 94, 95, 99
 Dec'hādisorṇ, Prince, 45, 136
 Deer, 22, 36
 Defeat, 124
 Demeanour, 87
 Dependents, 52, 100
 Deposits, 55
 Descendants, 62, 101 —descent, 87
 Devil 90, 91 —devilish nature, 36.
 Devotees, Instructions to, 48
 Devotion, 9, 55, 62
 Dew, 22, 74
 Dhammaceti, king of Pegu, 131.
 Dhammapada, 12, 34, 108, 124, 130,
 135, 136, 141
 Dhammapada, aṭṭhakathā, or com-
 mentary to the, 108, 119, 130,
 Dhammasatta, the Pāli, of Pegu and
 Siām, 140.
 Dignitaries, 14, 65, 70—see also
 Magnates.

Diospyros dodecandra, 80
 " *kaki*, 80
 Diplomacy, 11
 Disappointment, 30, 102
 Disease, 20, 56, 72
 Disputes, 51
 Distress, 62, 66, 98
 Disturbing, 58
 Divulging, 58
 Doe, 22, 74
 Dog, 12, 22, 32, 36, 57, 67, 73, 74,
 77, 84, 98
 Donations, 63
 Down 126
 Downfallen 66
 Dragon, 92
 Dreaming and Dreams, 32, 77, 135
 Drums, 138
 Dub grass, 125
 Duck, 21, 73, 119
 Dull-witted, 9, 59, 125
 Dumb, 32, 77, 92, 135
 Dung, 85, 89, 93
 Duplicity, 36, 83, 124

 Ear, 27, 126
 Eating, 27, 75, 91, 93, 141
 Education Department publications,
 136, 138
 Effrontery, embodiment of, 36
 Egg, 19, 71, 91, 96, 133
 Elation, 10, 26, 29, 52, 53, 64, 88, 93,
 104, 110
 Elders, 57
 Elephant, 1, 11, 21, 23, 39, 57, 65, 73,
 75, 83, 85, 91, 93, 95, 102, 109, 111,
 120, 129, 142
 Elephant-riding, 91
 Enemy, 8, 11, 12, 51, 56, 60, 111, 125
 Entrails, 22, 72, 74, 105
 Envy, 57, 64, 93
 Erotic poems, 138
 Errand, 62
 Error, 23, 56, 60, 64, 85, 127
 Eurasians, sayings about, 87
 Europeans, " " 15, 70, 82
 Events, 59
 Evidence, 18
 Evil-doer and doing, 57, 88, 132
 Evil, incarnation of, 36
 Evil spirits, 26

- Excursions et Reconnaissances, Cochinchine Française*, 85, 128
 Existence, continued, 61
 Expenditure, 20, 72
 Eye, 18, 27, 55, 71, 97, 105, 131
 Fabric, woven, 81
 Face, 22, 23, 30, 31, 75, 80, 103, 134
 Failure, 33, 65
 Faithful, 55 — faithfulness, 101
 Family, 9, 14, 65, 87
 Familiarity, 56
 Fan, long handled, 142
Farang (Frank, European), 82, 87
 " fruit, 82
 Father, 14, 70, 119
 Faults, 10, 52, 55, 56, 60, 64, 102, 127
 Fausböll, Professor V., 140
 Favour, 66,
 Favouritism, 82
 Favours, 84
 Fearlessness, 26,
 Feathers, 83, 126, 133
 Feelings, inner, 56, 123
 Fellow-feeling, 11
 " -men, 9, 10, 51, 53, 54, 64, 91, 112
 Ferocity, types of, 26
 Feud, 85
 Fever, jungle, 70
 Finger-ring, 32, 77
 Finot, L., 145
 Fire, 8, 11, 25, 53, 55, 58, 65, 111, 121, 126, 140
 Fire-fly, 11, 65, 131
 Fish, 12, 34, 67, 80, 88, 100, 102, 103, 108, 109, 127, 128, 132, 134
 " -paste, 89, 108, 127, 128
 Fishing-net, 83, 102,
 — fishing trap 12, 134
 Flesh, 21, 81, 88, 120, 123
 Floating away, 27
 Flogging, 76, 112
 Fly, the little, 33, 126
 Food, 11, 31, 59, 75, 76, 78, 93, 98, 141
 Fool and Foolishness, 51, 141, 142
 Foot, 86, 105, 119, 131
 Forehead, marks on, 131
 Forethought, 66
 Fortune, 74, 105
 Foundation, 62, 66
 Four-footed animal, 23, 75
 Fox, 38
 Fragrance, 23, 75, 79
 Frankfurter, Dr. O., 38
 Friends, 12, 55, 56, 59, 60, 64, 104
 Friendship, 10, 52, 57, 104, 135
 Frog, 79, 101
 Frugality, 11, 21, 73
 Fruit, a, 75
 Fuel, 53, 111
 Funeral pyre 95
 Fury, 65
 Future, 66
 Gab, Gabbler, 30, 36, 76
 Gable, 104
 Gambling, 48
 Gardener, 19
Garon, garum, 127
 Garuda, 33, 77
Gecko verticillatus—see *Tuk-kē*
 Gems, 21, 73, 77, 111, 120
 Generosity, 56
Genii loci, 97
 Ghee, 86
 Ghosts, 31, 58, 76, 78
 Gifts, 54, 62, 123, 133
 Gigantic, 39
 Glances, cross, 9, 63
 Gods and godlings, 91, 131, 132
 Gold, 71, 96, 129 —golden complexion, 142
 Gossip, gup, 37, 58, 88
 Grace, gracefulness, 23, 37
 Grand-children, 110, 111, 143
 " -father, 110, 111, 143
 Grasping, 10, 61, 66, 103, 132
 Grass, 108, 125, 132
 Gratitude, 62
 Greediness, 22, 34, 50, 74, 103, 132, 133
 Greenhorn, 95
 Groom, 83, 106, 107
 Grotto, the picturesque, 67
 Guava fruit, 82
 Gun, 109
 Guts, 20
 Hag, 28
 Hair, 26, 67, 88
 Hamilton, Capt. Alexander, 128
 Hammer, 126 —sledge-hammer, 120

- Hand, 18, 19, 32, 61, 71, 77, 82, 87, 91, 93, 102, 103, 118, 125, 128, 132, 142.
 Handful, 61
 Handle, 25
 Hare, 37, 77, 119
 Harm, 59, 60, 131
 Hastiness, 52, 54, 106
 Haswell, Rev. J. M., 117, 121
 Hatred, 60, 66
 Haughtiness, 62
 Head, 26, 28, 30, 38, 55, 87, 88, 95, 104, 110
 Hearsay, 63
 Heart, 9, 20, 22, 55, 59, 74, 78, 92, 100, 129
 Heaven, 78, 132
 Hell, 78, 94
 Helleborising, 29, 76
Hemidactylus or little gecko, see Ching-chok
 Hen, 11, 62, 86
 Heroes, 94, 123
 Heron, 34
 Hia, the water monitor, 31, 38, 73, 76, 124
 Hide and flesh, 123
 Hog, 27, 36, 111
 Hog-plum, 79
 Holavijai-khavi poem, 92
 Home, 52, 67
 Honey, 80
 Honour, 9, 55, 56, 63, 65
 Horns, 21, 73, 86, 88, 140
 Horse, 106, 107, 119, 129, 140
 House, 52, 67, 85, 97, 104, 111
 —house building, 85, 97, 104
 Humbug, 29
 Humility, 10
 Hurry, 62, 106, 107
 Husband, 37, 97 —husband “eating,” 97
Hydrosaurus salvator—see Hia and Monitor, water.
 Idioms, Siamese, 24-33, 41
 Ignorance, Ignorant, 103
 Ill-will, 55, 57, 60
 Importance, 66
 Inconstancy, 20
 Indifference, 63, 107
 Indū civilization, influence of, in Siām, 3, 141
 Indū early immigrants into Siām, 3
 „ literature, 24, 33, 34, 96, 120
 „ proverbs, 6—see also under Proverbs
 Infatuation, 56
 Inferiors, 52, 59, 67, 100
 Ingratitude, 36, 98, 110, 138
 Insolence, 60
 Instructions, 62
 Interest, terms employed to denote, 39, 40
 Intimacy, 56
 Intimate matters, 58
 Intoxication, 56
 Investigation, 64
 Iron, 88. —iron-chain marks, 112
 Irrigation, 14, 70
 Isārañāna, Prince, and his maxims, 43, 83, 84, 137.
 Jātaka stories, 4, 33, 34, 91, 96, 133
 Javelin, 93
 Jewels, see Gems
 Joints, internodes, 14, 34, 70, 78, 135
 Joking, 69 —practical jokes, 106-7, 138
Journal of the Straits Branch R. A. S., 17, 19, 20, 21, 23, 39.
 Jungle, 55, 64
 Junk trade, 92
 Kaki fruit, 80
 Kamboja, 4, 5, 17, 18, 128 —Siamese influence on, 18
 Kanjā smoking, 48
Kapi, 127, 128
 Karma, 26
 Kedah, 98
 Kelantan, 92
 Kham, the Rev., 48
 Kham Fū, king, 106
 Khā Ut tribe, 92
 Khlong Sān creek, 29
 Khmēr, 17, 18, 30, 40, 55, 86, 127, 145.
 „ Proverbs — see Proverbs, Khmēr
 Khōrāt, (Nagara Rāja-sīmā), 30, 94
 Khūn Chāng Khūn Phēn, a play, 70
 „ Luāng Hā-wat, his Memoirs, 87, 88, 91

- Kindness, Kindliness, 9, 64, 104
 Kine, 22, 74, 95, 99, 104, 122
 King, 59, 62, 80, 99, 140 —of chess, 121
 Kinsmen, 56, 61, 65, 103
 Kiss, the olfactory Eastern, 23, 75, 78, 140
 Knee, 103
 Kneeless tribes, 92, 142
 Knife, jungle, 18, 23, 51, 70, 75, 131
 Kṛṣṇā, Queen, and her teachings, 45, 46, 137-139
 Kui district, 15, 70
 Kuśa grass, 108

 Labour lost, 12, 31, 134
 Ladle, 79, 141, 142.
 Lakhon, Ligor (Nagara śrī Dhar-marāj), 30
 Lālāng grass, 108
 La Loubère, M. de, 16, 79, 82, 101
 Landes, A., 35
 Lasciviousness, 37
 Lāu chronicles, 106, 107
 „ influence on Peguan literature, 106
 Lāu language and literature, 40, 55, 91, 106, 107, 110, 127, 137, 143, 144.
 Lāu people and country, 2, 18, 40, 43, 89, 90, 108, 110, 143
 Lāu proverbs—see Proverbs, Lāu.
 Lāu—Siamese sayings about Lāu men and women, 15, 70, 90
 Lawā tribes, 107
 Laying a foundation, 66
 Learning 51, 57, 65, 66, 143
 Leg, 92, 103, 142
 Leniency, 59
 Liars, 30, 76, 79 —lies, 63, 81
 Life, 61, 85, 99, 141 —span of, 84, 94
 Light, Lightness, 66
 Light-headedness, 67
 Lime, slacked (hydrate of lime), 84
 „ fruit, 119, 133
 Lion, 130
 Lips, 27, 80, 92
 Listening, 62, 109
 Litter, 93
 Little, 72, 73
 Liver, 101, 142.
 Lizards, house, see Ching-chok and Tūkē
 Load, 129
 Loans, 110, 143
 Locust, 34
 Log, 32, 77
 Lokanīti, a Pāli ethical treatise, 3, 42, 108, 129, 130, 135, 136, 140, 141, 143, 144
 Lokanīti, Siamese translations and imitations, 42, 43, 108, 136
 Lop'hburi, 80
 Lorgeou, Professor E., 1.
 Lotus-flower, 79, 83, 89 —petals, 89,
 „ leaf, 20, 72, 102, 135
 „ pond, 79, 83
 Lounger, the, 109
 Louse, 20, 38, 67
 Love, 10, 12, 52, 53, 54, 61, 65, 67, 89, 94
 Love, of self, 9
 Low, Colonel James, 1.
 Loyalty, 9, 59.
 Luāng P'hatthanaphong (Thim), a librettist, 139.
 Lūk Sūa Khō story, 92
 Lust, 64

 Magnates, 14, 52, 65, 70, 83, 93, 100.
 Mahā Joti, the Rev., 44
 „ —Maṅgala Sutta, 108
 Mahat C'hā, a Siamese author, 46
 Mahout, 91
 Maimed, 77
 Malay Peninsula, 92, 98, 137
 „ „ —influence of Siamese rule on the, 17.
 Malay Proverbs—see Proverbs, Malay
 Malaya, 39, 128
 Malays, 40 —Siamese sayings about, 15, 98
 Man, 13, 39, 52, 66, 69, 84, 87, 88, 95, 130
 Maṅgala-dīpanī, 109, 143.
 Maṅgalattha-dīpanī, 103, 109
 Manners, 87, 98, 129
 Marksmanship, 91
 Marriage, 102
 Marsden, W., 128
 Martaban, 118, 121
 Master, 26, 83, 106, 129
 Max Müller, Prof. F., 141.
 Maxwell, the Hon. W. E., 19, 20, 23.
 Maynah bird, 30, 36

- Meaning, 63
 Means, 75, 98
 Meekness 36, 98
 Memoirs, historical, 87, 88, 91.
 Merchandise, 89—Merchants, 84
 Mercifulness, Mercy, 9
 Merman, 134
 Milinda Pañhā, or Questions of King
 Milinda, 4
 Milliped, 15, 70
 Mimicking, 63, 93
 Mischief, Misdeeds, 26, 65, 100
 Misery of life, 61
 Moñ faith, 124
 „ language and literature, 40, 113,
 116, 117
 Moñ people—see also Peguans, 17,
 90, 113, 117, 124, 127
 Moñ proverbs—see Proverbs, Peguan
 „ refugees in Siām, 113
 „ Burmese saying about, 124
 „ Siāmesse sayings about, 15, 90
 Money, 40 — money lent, 110, 143
 Mongkut, King, 38, 99
 Monitor-lizard (*Varanus*), 25, 86
 „ , water (*Hydrosaurus salvator*),
 31, 38, 73, 76, 124
 Monks, 86, 98, 95, 140, 141
 Monkey, 21, 31, 36, 124
 Moon, 12, 37, 67, 119
 Mortar, 31, 76
 Mosquito, 15, 70
 Moth, clothes, 38
 Mother, 78, 90, 99, 140
 „ in-law, 133
 Mouse and mice, 21, 22, 35, 38, 73,
 74, 78
 Mouth, 18, 27, 32, 37, 83, 87, 90, 92,
 141, 142, 143
 Much, 72, 85
 Music and Musicians, 29, 134
 Nāga, 120, 126. —see also Serpent
 and Snake
 Nāi Narindr Dhibet (In), a Siāmesse
 poet 44, 137
 Nails, finger, 103
 Nails, iron, 28
 Nakhon Nayok district, 97
 Nang Klau, King, 94, 109
 Nang On, a Siāmesse story, 87
 „ Uthai, „ „ 95, 96
 Nārāi, King, 44, 80, 94, 123
 Nawāb, the wicked, 91.
 Neale, F. A., 16
 Needle, 78
 Negrito tribes, 92
 Net, fishing, 88, 102
 Ngā-pi, 127, 128
 Ngoh=Negritos, 92
 Niti, or ethnological literature,
 Siāmesse, 3
 Nobamās, lady; her Memoirs, 5
 Nobility, Noble blood, 13, 30, 69,
 83, 142
 Noble man, 65
 Noose, 83, 122
 Norodom, King of Kamboja, 128
 Nose, 103
 Novice, 93, 95
 Nūak mām, the Annamese condi-
 ment, 128
 Nymph, celestial, 28
 Obedience, 9, 57, 63
 Oblations, 26, 31, 76
 On, the Rev., 47
 Opium smoking, 47, 48
 Opposition, 65
 Orchestra, 29
 Orders, 62
 Ordination, Buddhist, 95
 Ox, 35, 95, 99, 100, 104, 122, 130, 134
 Owl, 28, 37
 Pā-Dūk, 127—see Plā-Rā.
 Paddy, 13, 69, 89, 130
 „ fields, 14, 70, 89
 Pagan, anc. Burmese capital; inscrip-
 tion, 130
 Pain, 27
 Palace ladies, 19, 71, 94
 Pāli language and literature, 34, 42,
 108, 109, 129, 130, 140, 141, 143,
 Pallegoix, Bishop J. B., 1.
 „ 's Dictionary, 26, 31, 58, 79, 87
 Palm-leaf books, 110, 143
 Palms of the hand, 79, 131, 142
 Pancatantra, 4, 11, 20, 34, 185
 Paper, 39
 Paradise bird, 37
 Paramānujit, Prince Archbishop, a
 famous poet, 138-139
 Parrot, 36

- Parroting, 80, 86
 Partridge, the francolin, 11, 62
 Passion, 103, 123, 126
 Patience, 67, 70
 Patties, 102
 Peacock, 37, 83, 136
 Peas, 81
 Peevishness, 55
 Pegu and Peguans,—see Moñ—112,
 118, 122, 128, 130
 Pegu, annals and history of, 113, 118,
 123, 132, 144
 Pegu city, 121
 „ Dhammasatta, in Pāli, 140
 Pepper, 13, 69
 Perfidy, 124
 Perseverance, 18
 Perverse, the, 57, 91, 104, 108, 135
 136, 140
 P'harok, 127, 128
 Phenā Nūa, the famous Peguan
 King, 115, 119
 Phenicopter, 80, 86
 P'hi Pā, a savage tribe, 92
 P'hoi, a moralist writer 47.
 Phoenix, 92
 P'hongsawādān Nūa, 83
 P'rah Ap'hai-manī, a play, 70
 „ Mahā-yasārā, a writer, 45, 137.
 „ Rūang, King, and his maxims,
 1, 4, 5, 6, 8-13, 42, 44, 49, 68, 121
 P'hya Horādhipati, the earliest
 Siamese grammarian, 44.
 „ Sri Sunthorn Vohār (Noi), 4, 42
 „ Tak (Sin), King, and his sons, 14.
 „ Trang, a poet, 137, 139
 Physicians, 60
 Picture, 104, 119, 122
 Piety, 10
 Pig, 27, 36, 75
 Pillow, 110
 Pingo pole, see Pole, carrying
 Pinkerton, John, 128.
 Piquets, 26
 Plants, 39
 Plā-Rā, a Lāu relish, 89, 102, 108,
 127
 Plantain leaves, 84, 102
 Plaster, 26
 Plays, Siamese, 115, 139
 Plumage, Plumes, 29, 133
 Pole, carrying, 27, 75, 129
 „ pushing, 27, 75
 Polity, 11
 Ponds, 79, 83, 94
 Pool, 19, 121
 Poop, 92
 Poor, 9, 64, 95, 109
 Pörr or Por tribe, 92
 Porridge, 14, 70
 Posts, house, 104 —burning post, 124
 Pot., 19
 Pourparlers, 120
 Power, 66
 Practice, 100
 Praise, 59, 63, 64
 Prān district, 15, 70
 Prasūt Akṣoranit (P'hū), Khun, 44
 Precedent, 51
 Presence, 59, 62
 Pride, 9
 Priest, 84
 Princes, 9
 Princes Theatre, the late, in Bāng-
 kok, 115, 139
 Prohok, 127
 Property, 51
 Protection, 54
 Proverbs,—Burmese, 124
 —Chinese, 6, 12, 17, 22,
 134.
 —Indū, 6
 —Khmer, 17, 18, 40, 85
 —Lāu, 2, 18, 43, 102, 106-
 110, 143.
 — „ coincidences with
 foreign proverbs,
 107.
 — „ collections, 110, 137,
 143.
 — „ initial-list, 106, 110,
 137.
 —Malay, 6, 7, 17, 19, 20,
 21, 23, 39, 40, 127.
 —Pāli, 3, 4, 42, 108, 129,
 130, 141, 143.
 —Peguan or Moñ, 17, 18,
 40, 113.
 „ coincidences with
 foreign proverbs,
 115, 118, 119,
 120, 122, 130,
 131, 132.

- Proverbs**,—Peguan, initial list of, 118
—134.
—Siamese, a neglected subject, 1.
" cautions to be observed in collecting them, 3.
" characteristics of, 6; 41; 61.
" coincidences with foreign proverbs, 15-23, 89, 115, 118; 120, 121, 122, 123, 124, 130, 131, 132, 140.
" collections of, 4, 42.
" ethnological, 15, 82, 87, 90, 98.
" historical, 14, 94, 118.
" importance of, 2.
" initial list of, 69, 105.
" monograph on, 2.
" preceding lists of, 1.
" specimens, 18-15, 108.
" topographic, 15, 80.
- Provocation**, 63
Prow, 92
Prudence, 11, 57, 64
P's, the Four, 30; 76
Puns, Siamese, 24
Pygmies, 33, 120
- Questions**, 66
Quicksilver, 28
- Rabbit**, 33, 77
Raft, 27
Rage, 30, 120, 126
Rains, 84
Rajādhirāj, King of Pegu, 113, 115, 123.
" title of the Peguan Annals, 113-117.
" story, adapted for the Siamese stage, 115, 139.
- Rāmāyaṇa**, 34, 44, 46
Rambling and Ramblers, 55, 109
Rashness, 14, 63, 126
Rattans, 14, 70, 76, 82, 112, 118
Rāvaṇa, 46
Reaping, 10, 53
Rebels, 15, 25
Re-birth, 61
Rebuke, 63
Reflection, 11, 56, 64
Regret, 85
Reliance, 54, 58, 60, 64—see **Trust**
Relinquishment, 61
Replying and Replies, 57, 61
Requests, 63
Resentment, 124
Respect, 9, 10, 60, 65, 82
Retaliation, Revenge, 60, 85
Revue Indochinoise, 145.
Reward, 84
Rhinoceros, 38, 82
Rice, 13, 14, 69, 91, 130, 133
Right, righteousness, 10, 51, 56, 59, 60, 61, 64, 90
Road, 55, 101
Roaring, 38, 82
Roquefort cheese, King of Kamboja's equivalent for, 123
Royal blood, 11, 65
Rùang, King of Sukhōthai—see **P'rah Rùang**.
Rudder, 25
Rulers, 59, 62, 65
Rumours, 62
Running, 13, 69
Ruse, 27
- Sage**, 60
Saint, 90
Salt, 23, 32, 78, 120, 123, 127
Salutation, 91, 142
Sāmaṇera, or **Nen**, 95
Samrit bronze, 11, 53
Sandalwood, 86
Sanskrit literature, 3, 4
Savages, 92
Scabbard, 87
Scholar, 23, 75
Scorn, 63
Scouts, 26
Scrimping, 52
Sea, 22, 33, 74, 77, 93

Sea, eagle, 37
 Seasoning, 13
 Seat, 52, 81, 110
 Second King, 94, 113, 118, 123, 137
 Seducer, Seductions, 37, 100
 Self-control, to lose, 30, 59
 „ -love, 54
 „ -praise, 10, 64
 „ -respect, 9
 Seller, 83
 Semang, a Negrito tribe, 92
 Serpent—see Snake
 Servants, 9, 26, 67, 83
 Serving two masters, 26, 129
 Sethi P'hālō (Bālo), the wicked
 nawāb, 91
 Sexual indulgence, 37
 Shade, 109
 Shadow, 81, 124
 Shaft, side-, of a cart, 28
 Shallow-lettered persons, 62, 95
 Shāns, 40
 Share, 9, 11, 54
 Shell-fish, 32
 Ship, 121, 133 —ship-wreck, 94, 133
 Shoes, 54, 112
 Shore, 133
 Short-sightedness, 59
 Shrimps and shrimp-paste, 127, 128
 Shunning, 13, 57, 140
 Shunting, 13, 69
 Siām, Gulf of, 128
Siam Repository, 45
Siam Weekly Advertiser, 45
 Siānese, —annals, 14, 32, 33, 70, 118
 —astrology, 49
 —children, 38, 45
 —folklore, 49
 —grammar, 44
 —historical works, 87, 88
 —idiomatic expressions, 24-
 33, 41
 —influence in Kamboja, 17,
 18
 —influence in Pegu, 116,
 121, 127
 —influence on the Malay
 Peninsula, 17
 —junk trade with China, 92
 —language and literature, 1,
 2, 3, 7, 18, 33, 113, 115, 141
 —laws, 18, 140

Siānese, —literary allusions, 33
 —librettist, 139
 —medicine, 49
 —moral treatises, 44-48, 139
 —nation, people, 5, 98
 —plays, 101, 115, 139
 —poetry, 16, 138, 139
 —proverbs—see Proverbs,
 Siānese
 —puns,—see Puns, Siānese
 —Reader Manual, need for a,
 34
 —sayings about their own
 selves, 90
 —songs, 16
 —theatricals, 115
 —thought, peculiarities of,
 7, 16, 142
 Sickles in the belly, 124
 Silver, 40
 Similes, list of, 31-33, & *passim*, 119-
 122
 Sin, 26, 84
 Sin skirt, the Lāu, 15, 70
 Siri-maṅgala Thera, 108
 Siri-vijaya Jātaka, a spurious Bud-
 dhist birth-story, 91
 Sitting, 52, 81, 110
 Skimmer, 79, 141-142
 Skin, 81
 Skirt, 15, 27, 70
 Sky, 23, 75, 84, 88
 Slander, 9
 Slave, 53, 125
 Slip, 1, 23, 75, 105, 110, 122, 131
 Sloth, 51, 62, 67, 111
 Slow and steady, 18
 Smōin Nagor-Indr, a Peguan hero, 123
 Smouldering fire, 25
 Snake, 11, 12, 19, 36, 65, 67, 72, 83,
 85, 86, 91, 95, 101, 120, 125, 126,
 134, 142, 143
 Snake-charmer, the, 91
 Snare, 83, 122
 Snuff, 29, 76
 Soldiers, 123, 129
 Songs, 13, 133
 Sonnerat, Mr., 128
 Sore-back, 100
 Sorrows, 20, 61
 Sour, 75, 83, 127
 Sovereign, 59, 62, 65

- Sowing, 10, 54, 130
 Sparrow, 37, 134
 Speaking, speech, 11, 51, 52, 53, 55, 64
 Spears, 56, 60, 93
 Spices, 13
 Spine, 85
 Spirit-drinking, 48
 Spirits, evil, 26
 Spitting, 23, 75, 90
 Splinter, 32, 77
 Spoon, 141
 Sprouts, 14, 118
 Spurs, cock-, 125
 Squeezing, 66
 Squint-eyed, 21, 73
 Squirrel, 78, 100
 Stable-door, 22, 74
 Stakes, 102
 Starving, 32
 Steadfast, steadiness, 10, 18, 67
 Stern, 25, 92
 Stick, carrying, 27, 75, 129
 Stevens, Rev. E. O., 117, 121
 Stone, 19, 71
 Stooping, 18, 69
 Stoutness, 39, 89
 Straw-fire, 25
 Stream, 11, 53, 121
 Strength, 39, 61
 Study, 51, 66
 Stumbling, 13, 23, 69, 75
 Stumps, 97
 Stupidity, 37
 Success, 90
 Sugar cane, 34, 135
 Sugriva, 44
 Sukhōthai, the anc. Siamese capital, 4, 5, 15, 42, 50, 70, 121
 Sukhōthai, inscription, the oldest Thai, 5
 Sullenness, 37,
 Sun, 37, 67, 88, 131, 136
 Sunthorn (P'hū), Khún, the poet, 45
 Superiors, 9, 52, 53, 57, 59, 63, 65, 100
 Supernatural faculties, 104
 Superstitions, 12, 58, 85, 90, 97, 101, 131, 141, 142, 143
 Sup'han district, 30
 Sup'hāsīt (Subhāsīt), 4, 7, 42, 43
 „ literature, 7 —bibliography of Siāmesē, 42-48
 „ P'hrah Ràng, 4, 121 —text and transl., 49-68
 Surface, 30, 66
 Suttanipāta, 135, 136, 140,
 Swan, 37, 119, 130, 133, 136
 Sweeping, 27
 Sweet, 83, 133
 Swimming, 91, 100, 124, 133
 Swine, 36
 Sword, 56, 60
 Sycophant, 26
 Tachard, Father G., 143
 Taik-kulā, a city and anc. seaport of Pegu, 123
 Tail, 13, 25, 69, 83, 95, 106, 133, 134
 Takūet, (*Varanus*), 25 —see Monitor lizard.
 Talk, 11, 54, 55, 56, 57, 59, 101, 134
 Talented, 63, 66, 103, 111
 Talons, 126
 Task, 31, 32, 75
 Teacher, 10, 55, 59, 60, 63, 64
 Teaching, 64, 78, 91, 110, 143
 Thai—a title, 8; 53 —sayings about themselves, 90
 —alphabet, 4
 —inscription, the earliest, 5
 —language and literature, 1, 4, 5, 40
 —people, race, 2, 3, 6, 8, 18, 40, 90, 142
 Theory, 100
 Thorn, 20, 25, 54, 72, 118, 122
 Thought, 56, 78, 96, 119
 Thread, end of the, 25, 78
 Three-eyed King, 101
 Throat, 92
 Tiger, 15, 19, 22, 26, 36, 38, 53, 70, 71, 72, 74, 77, 82, 83, 104, 122, 125, 130
 Tiger cat, 38
 Tilseed, 81
 Toilet powder, 19, 71
 Tongue, 9, 25, 31, 37, 54, 63, 71, 76, 105, 128, 131
 Tortoise, Turtle, 32, 38, 86, 136
 Touchstone, the, 129
 Town, 70

- Toys, 134
 Tracks, unbeaten, 55
 Traitor, 25, 89
 Trang-district, 137
 Transmigration, 61
 Trap, 12, 67, 88, 134
 Travelling, 53, 78
 Treachery, 91, 124
 Tree, 13, 19, 32, 63, 69, 71, 77, 78, 81,
 102, 104, 105, 111, 125, 134
 Tree-dwellers, 92
 Tribulations, 58
 Trickery, 38, 91, 98, 133
 Trifling, 66
 Troubles, 20, 58, 72
 Trousers, 15
 Trust, trustfulness, 63, 101
 Truth, 12, 81
Tuk-kō, Geokō verticillatus, 101, 142,
 143
 Turmeric, 84
 Turpin, M., 143
 Turtle—see Tortoise
 Tusker, 83, 140
 Tusks, 11, 65, 120
 Tyro, 95
 Udder, 86
 Umbrella, 29 —state, 139
 Uncleanliness, embodiment of, 36
 Unconcern, 63, 98, 107
 Underground travelling, 104
 Undertaking badly planned, 61
 Unfortunate, the, 109
 Unstability, unsteadiness, 38, 72,
 119
 Unwholesome, 56
 Usage, 51
 Uxorious husband, 37
 Vagrants, 64, 110
Vajirāñāṇ magazine, 4, 42, 43, 44,
 46, 49
 Valuables, 56, 94, 143
Varanus—see *Takuet* and Monitor
 lizard.
 Vermin, 20
 Vexation, 55
Vibhāṇa (*Vibhōk, Phip'hek*), 46
 Victory, 90, 124
 Views, 59
 Vigilance, 8, 51, 60, 85, 111
 Virtue, 10
 Voice, 38, 82
 Vulnerability, 88
 Vulture, 30
 Wang-nā (Second King), 94, 113,
 118, 137
 War, 8, 66, 124
 Warnings, 60
 Wasp, 19, 71
 Wasplishness, 55, 60
 Wasted labour and time, 12, 31, 134
 Wasting words, 61
 Wat Lieb (*Rājapūṇa* monastery), 44
 „ *P'hō* (*Jetavana vihāra*), 46, 48
 138
 „ *Yāna-navā*, 48
 Watchfulness, 8, 60, 64, 65, 66
 Water, 12, 20, 27, 28, 63, 67, 71, 75,
 78, 81, 100, 104, 135
 Way, 54
 Wealth, 8, 10, 22, 51, 53, 55, 101,
 133
 Wearing apparel, 112
 Weapons, 56, 60, 61, 88, 112
 Weathercock, 38, 136
Wererō or *P'harō*, king of Martaban,
 118, 121
 Wife, 58, 59, 60, 83, 85, 97, 111, 130
 „ —“eating,” 97.
 Wiles, Willy, 61, 96, 98, 100, 104, 107
 Wind, 12, 28, 29, 30, 63, 67, 88
 Wings, 13, 54, 69
 Winking, 20, 72
 Wisdom, Wise, 39, 141
 Wiskers, 86
 Witch, 90
 Witchcraft, 58, 90, 140
 Withdrawal, 69
 Woman, 13, 20, 28, 36, 45, 46, 69, 70,
 72, 83, 84, 94, 99, 100, 105, 123,
 129, 130
 Words, 61, 87, 100, 120, 131
 Work, 10, 52, 81, 95, 103, 104, 119
 Workman, 103, 104
 Worm, 22, 74, 105
 Wrath, 26, 62, 124, 126, 131
 Wretch, 109
 Wrong, 10, 51, 60, 61, 88, 100, 112
 Yule, Col. Henry, 127, 128
 Zither, the Peguan (*Kyām* = ‘cro-
 codile’), 134

Notes Laotiennes.

PAR M. PIERRE MORIN.

BA SI ou SU KUAN.

Ces deux expressions ont à peu près la même signification.

Le BA SI est offert aux mandarins d'un rang élevé, lorsqu'au contraire, les notables, et même les gens du peuple, peuvent être honorés par le SU KUAN.

Dans certaines circonstances, lorsque les génies familiaux ont été injuriés par la violation d'une coutume, le maître de la maison offre lui même un SU KUAN aux génies et le coupable rembourse les frais.

Revenons au BA SI :

Au début de l'année ou aussitôt que le passage d'un haut fonctionnaire est annoncé, ou bien encore, lorsque pour une raison quelconque, les indigènes veulent témoigner de leur attachement à un mandarin, ils se réunissent et se concertent au sujet de l'organisation de la fête. Un jour faste est choisi, à l'exclusion du Mardi du Jeudi et du Samedi. L'invitation est faite au fonctionnaire que l'on veut honorer afin qu'il ait le temps de préparer la réception en tuant un porc.

Au jour dit, les femmes et les jeunes filles placent dans des vases en cuivre ou en argent, du riz, quelques bananes, quelques friandises et parfois un poulet bouilli. Le tout est recouvert, avec plus ou moins d'élégance, d'un bouquet monté sur lequel sont placés quelques bougies de cire. Quelques brins de coton sont enfin attachés ou au pied du vase ou dans le bouquet.

Les organisateurs de la fête, qui sont presque toujours des vieillards, se rendent dans la maison où le BA SI sera célébré pour y préparer la salle commune.

Une natte ou un tapis et un oreiller sont disposés pour le maître de la maison auprès duquel, à droite et à gauche, prendront place les anciens, face aux vases fleuris. De l'autre côté des offrandes, vis à vis de ce groupe, le chanteur attendra pour commencer une improvisation, souvent en l'honneur du plus notable des assistants. Les femmes, les jeunes filles, les jeunes gens entourent ces groupes principaux.

Un coup de gong est donné; après quelques instants consacrés à l'allumage des bougies de cire, un des notables se fait attacher au poignet un bouquet de fleurs. Il commence, dès que chacun est entré, une invocation dont le sens que nous avons pu noter au cours d'une de ces cérémonies, est le suivant :

Voici les plus belles choses de la langue sainte.

Aujourd'hui, jour faste,
jour de bonheur,
nous connaissons la pensée de Dieu.

Aujourd'hui, jour faste,
le bonheur scintille
comme l'étoile au ciel.

Tous les hommes sont heureux,
car l'eau sort en jets des sources.

Aujourd'hui, jour faste,
les guitares aux trois cordes
célèbrent la beauté (du jour.)

Le bruit du tonnerre,
au commencement de l'année,
faisait prévoir ce jour heureux.

PHYA IN et PHRA ME THAI
ont déclaré ce jour faste.

Cent nations le célèbrent.

Les trentes génies maîtres de la beauté
disent que ce jour est faste.

Les trentes règles du chiffre,

les astronomes,

les astrologues,

les plus beaux couples,

ceux de droite, ceux de gauche,

disent :

Voici le jour du Progrès.

Puis, s'adressant plus particulièrement au maître de la maison :

Je te souhaite de devenir
de plus en plus puissant,
ferme comme la corne de cerf,
résistant comme la dent du sauglier,
comme la corde (en rotin)
qui retient l'éléphant sauvage,
comme vingt liens de rotins,
qui attacheraient une palissade.

Oublie les douleurs.

Sois aussi grand que le KHAO KHAI LAT (montagne du paradis.)

Sois pur
comme la lune en son plein,
et beau comme un trône d'or.

La reine des oiseaux
a dit elle même : Le jour est faste.

Maintenant,
nous tous ensemble,
avons recherché des fleurs parfumées,
les fleurs du matin,
les fleurs aux senteurs persistantes,
la fleur du tamarinier,
la fleur du merisier,
les fleurs de la forêt.

Les productions du sol
ont servi à préparer nos offrandes.

Tous nos parents, proches ou éloignés,
hommes et femmes,
se sont partagés la tâche.
Tous ils viennent présenter les souhaits solennels.

Maintenant,
nous, humblement tous ensemble,
invitons votre esprit,
s'il est absent en quelque lieu,
à revenir aujourd'hui.

Nous te souhaitons

bœufs, buffles, éléphants, chevaux,
jusqu' au nombre de cent mille.

Que ta maison soit trop étroite
pour contenir les lingots d'or et d'argent que nous te
souhaitons.

Que chacun vienne à toi
comme l'eau qui coule.

Sois comme la lumière du midi.

Sois le premier du monde.

Nous te souhaitons une longue existence.

Que ton visage soit beau.

Que tu sois heureux, sans pensées amères.

Que les mauvaises choses s'éloignent de toi.

Nous voulons encore te souhaiter
de voir autour de toi en te reveillant
des objets précieux.

Que ton mérite augmente
comme le nombre de tes serviteurs.

Que chacun connaisse ton bonheur pour s'en réjouir.

Voici ce que nous espérons.

Puis le même vieillard, ou un de ses voisins, prend dans un des
vases un brin de coton auquel il fait un nœud. Il s'approche alors
du maître de la maison qui lui tend la main, la paume renversée. Il y
place quelques fleurs, deux bougies de cire et un peu de riz ou un
œuf. Puis il se prépare à lui lier le poignet en disant à peu près
ceci :

Ce coton vient du paradis où il a été préparé par les anges

Posé sur le rouet,
il a été filé par les habitants qui lui attribuent
la valeur d'un millier d'or,
car on dit qu'il est beau comme la pierre précieuse,
comme le diamant.

Le maître du ciel
a ordonné de tresser trois fils.

J'y songe en m'inclinant pour te lier le bras.

Attachant le bras droit, je te souhaite
cent mille rizières.

Attachant le bras gauche, je te souhaite

dix mille villages.

Si ton esprit est dans le pays noir,
qu'il revienne,
ou dans les pays lointains,
qu'il revienne.

Tu n'auras point de fièvre,
point de douleurs d'entrailles.

Oublie tous les maux.
Dors et repose-toi dans ta chambre,
Que la maison de ton héritage
puisse contenir même des éléphants.
Vis jusqu'à la plus grande vieillesse dans la paix.
Que ton âge
soit de cent ans, de mille ans.

Voilà ce que nous souhaitons pour toi.

A ce moment on remet au notable qui vient de lier le poignet un plateau sur lequel on a placé deux verres d'alcool et un bouquet de fleurs. Il prend quelques gouttes du liquide qu'il jette tout autour de lui en disant :

Toutes les qualités de ce jour, en font un jour faste.
Je prends l'alcool pour asperger chaque endroit.
Au point où il tombera les anges t'assisteront.
S'il tombe vers le soleil couchant,
tu trouveras, en creusant, une coudée d'or.

Si c'est au soleil levant,
tu trouveras de l'argent brillant.

Que les génies des grands monts
te donnent l'or et l'argent ;
sans qu'il puisse jamais te manquer.

Tu auras la corne précieuse
du rhinoceros.

Tu auras des vaches et des buffles rayés,
Tu auras des gongs de neuf poignées.

A ce moment
les éléphants à défenses t'entoureront,
la femme aimée sera à ton côté,

Tu auras des bagues d'or,

des pierres précieuses.

L'alcool tombant de toute part
t'assurera la plus grande place parmi les hommes.
Voici nos vœux.

A ce moment le maître de la maison fait apporter les viandes préparées et pendant qu'il boit le verre d'alcool qui a servi à l'aspersion, les bouquets sont enlevés des vases qu'ils recouvraient et placés dans la maison

On prend alors un repas au cours duquel les fruits et les friandises apportées par les assistants sont partagés. Pendant que l'alcool circule, le chanteur commence une improvisation qui fera l'objet d'une autre note.

Bangkok, 17 Avril, 1904.

ว่า ด้วย แม่น้ำ มุต แด เมือง ตะวัน ออก

(On the Menam Mun and the Provinces in the East.)

เรียบ เรียง โดย พระยา ประชา กิจ กรจักร

(By Phya Praja Kitkarachakr.)

Geographical Position.

แม่น้ำ มุต ซึ่ง เปน ที่ ตั้ง เมือง อุบล ราชธานี อัน เปน หัวเมือง มณฑล อีสาน แห่ง กรุง สยาม ใน บัณฑิต นี เปน แม่น้ำ ใหญ่ อัน หนึ่ง ใน ผัง ขวา แม่น้ำ โขง ตอน ใต้ แม่น้ำ นี มี แคว แยก ใหญ่ น้อย เปน ถึง ล้าน ลำธาร หลาย แคว ที่ เปน แคว ใหญ่ ๆ ก็คือ น้ำ โคม น้อย น้ำ โคม ใหญ่ น้ำ ชี น้ำ เลี้ยว น้ำ ลำธาร น้ำ ทับ ทัน แด อื่น ๆ ปลาย แม่น้ำ มุต นี้ ไหล ไป จาก แนว ภูเขา ทิศ ตะวัน ออก เคียง เหนือ แห่ง แม่น้ำ นี ไหล ไป ทางทิศ ตะวัน ออก ไป มี ปาก น้ำ ออก ต่อ ลำ แม่น้ำ โขง เหนือ เมือง นคร จำปา คัก

Nature of the River.

ใน ที่ โกศ จะ ออก ปาก น้ำ นี มี แก่ง ใหญ่ น้อย สกิด กัน เปน ขึ้น ๆ ลง ไป คือ แก่ง ทับ พวง แก่ง ตาด ไชน้อย แก่ง ตาด ไช ใหญ่ แก่ง สะพือ แก่ง ดงสูง แก่ง ตะนะ เปน ต้น แด อื่น ๆ แต่ แก่ง ตะนะ เปน แก่ง ที่ สูง แด เปน แก่ง ใหญ่ เมื่อ ฤดู แด้ง น้ำแห้ง ขาด แก่ง ตะนะ เปน เหมือน ทำ นบ กัน น้ำ ใน ลำ มุต ให้ ชะลอ ถ้า ไม่ มี แก่ง ตะนะ เปน แก่ง สำคัญ กัน น้ำ ไว้ แล้ว น้ำ ใน ลำ มุต ก็ น่า จะแห้ง ขาด เมื่อ ยาม แด้ง เพราะ เหตุ ด้วย แม่น้ำ มุต อยู่ บน หลัง เขา พัน ที่ สูง กว่า

พื้นที่แม่น้ำโขงมาก ถ้าเราอยู่ที่แม่น้ำโขงย่อมจะได้เห็นแผ่นดินในฝั่งขวานี้เป็นแนวภูเขาสูงติดเนื่องกันไปตามธรรมชาติที่พื้นแผ่นดินสูงต่ำตกกันกว่ากัน ที่ตกลงนั้นก็ย่อมประกอบด้วยหินผาเป็นภูเขาที่แม่น้ำมุดแถมแยกทั้งหลายนั้นเป็นท่าเลแม่น้ำกว้าง มีเกาะและหาดหินหาดทรายงามหลายแห่งเมื่อยามดั่งน้ำขึ้นมีที่น้ำลึกบ้างเป็นบางแห่งที่แม่น้ำกระแสน้ำในแม่น้ำนั้นไหลค่อนข้างเชี่ยวนัก เว้นแต่ที่ๆ เป็นแก่ง

Boats and Vehicles used (bullock carts.)

เรือมากตามธรรมชาติของเมืองนั้น ใช้ขึ้นลงไปได้สะดวกทั้งฤดูน้ำแถมฤดูแล้ง เพราะไม่พบเรือใหญ่ที่กินน้ำกว่า ๒ ศอก เรือที่ใช้ในแม่น้ำนั้นเป็นเรือมากที่ซุกแถมเบิกด้วยคันไม้ใหญ่หัวเรือท้ายเรือคล้ายเรือขลว แต่ทำเป็น ๒ แหวนบ้างเป็นเรือที่ใช้พายแล่นเป็นพื้นเรือแจวหาใครจะมีไม่เช่นนั้นถ้าเดินฤดูน้ำก็ดีออกไปเดินในลำแม่น้ำโขงก็ดีต้องเอาไม้ไผ่มามัดเป็นลูกบวบห้อย ๒ ข้างเรือกันโคลงแล่น คำนี้นเรียกว่า คัดของประทุนเรือนี้มักทำเป็นประทุน ๒ ตอน มีขยาบปกกลางเป็นของที่ยกเรือออกจากเรือได้ง่าย อนึ่งพาหะทางบกนั้นใช้เกวียนระแทะเทียมด้วยโคเป็นพื้น เกวียนกระบือก็มีบ้างแต่น้อยพลเมืองเลี้ยงโคกระบือมากการทำนาใช้นั้นใช้กระบือในการไถแต่การนวดเข้าไม้ไผ่ใช้กระบือย่ำเหมือนทางกรุงเทพฯ ใช้ไม้ ๒ อันผูกเชือกต่อกันฟาดเข้าให้ตกจากรวง แต่ในทุกวันนี้ดูเหมือนจะได้แบบอย่างทางกรุงเทพฯ ไม่ใช้กระบือย่ำบ้างแล้ว

The Soil.

ที่ดิน ใน บริเวณ แม่ น้ำนั้น เป็น ดินทราย แต่ มี ที่ ๆ เป็น ดินดาน ดินเหนียว บ้าง บาง แห่ง การ ทำ นา ปลูก ข้าว ไม่ ด้ งาม

Salt Fields.

ที่ ดิน บาง แห่ง เป็น โป่ง เกลือ คือ เป็น ดิน เคม จน ถึง ขุด บ่อ ได้ น้ำ เคม ราษฎร ได้ ต้ม เคี้ยว เป็น เกลือ ทราย ชาว ส่วย มี รด เคม หวาน คล้าย เกลือ สมุท ที่ ๆ เกิด เกลือ นี้ มี หลาย ตำบล ทั้ง ใน แขวง เมือง อุบล ราชธานี แล แขวง เมือง ยโสธร ราชธานี ซึ่ง ตั้ง อยู่ ต่ำ น้ำ ชีแคว แยก ผัง เหนือ แห่ง แม่น้ำมูล ทำ เเล ที่ โกล้ ผัง แม่ น้ำนั้น เป็น ท้องทุ่ง โดย มาก มี เหมิน แล บัว ไม้ เป็น คำ บน ๆ

Climate and Nosology.

อากาศใน ถิ่นนั้นเมื่อ ถึงฤดู ร้อนก็ร้อนจัด ฤดูหนาวก็หนาวจัดฤดู ฝน พัด แรง กว่า ที่ กรุง เทพ ฯ เพราะเป็น ที่ สูงกว่า พื้น ทะเล มากกว่า กรุง เทพ ฯ ความ เจริญ ไข้ มี แต่ ใน ตำบล ที่ โกล้ ดัน ดง แต่ ใน ตำบล บ้าน เมือง ที่ ตั้ง อยู่ ตาม ท่าเล ท้องทุ่ง นั้น ความ ไข้ ไม่ ไคร่ มี

Inhabitants, Thai and Suai.

ราษฎร ใน ประเทศ นั้น ใน บัคยบัน นี้ มี คน ชาติ ไทย ส่วย แล ชาติ ส่วย ที่ เรียก ว่า เขมร บัว ดง ปน กัน

The Suai the Autochthones.

พวก ส่วย นั้นเป็น คน คำซึ่ง ชาวเจ้า เหน ว่า เป็นคน พื้นเดิมของ ถิ่น ประเทศ นี้ แต่ พวก ไทย นั้น พัง จะ แฉ่ แพร่ หลาย ลง มา ใหม่ ภาย ใน ๒๐๐ ปี มา นี้

Nature of the Language ; relations with Cambodian and Peguan.

หนึ่ง ส่วย กับ ไทย นั้น เกาต ภาษา ก็ ต่าง กัน ภาษา ส่วย นั้น ถ้อย คำ เจือมาใน จำพวก ขอมโบราณ เช่น เขมร ชมฺมอญ แด ช่า ต่าง ๆ นอกจาก ช่า จะ รวย กับ ช่า ระแคว เพราะ ภาษา ช่าจะ รวย ช่า ระแคว ก็ ตี เขมร ใหม่ ใน บัคฺยบณฺนี้ ก็ ตี ภาค ภาษา มัก ไป เจือ กับ ภาษา ชาวเกาะ สมุทรสาคร มลายู โดย มาก ภาษา จึง แตก ต่าง กัน ไป ฝ่าย พวก ส่วย นั้น ภาษา เปลี่ยนแปลง มา ปน กับ ภาษาไทย โดย มาก ภาษา เดิม ก็ ออก จะ บก พร่อง กลาย ไป เหมือน กัน เพราะ ฉนั้น ภาษา ส่วย กับ ภาษา เขมร จึง พูด กัน ไม่ ไคร เข้า ใจ กัน

Dialects of the Suai.

ถึง แม้ ใน หมู่ พวก ส่วย เอง ก็ แยก กัน เปน หลาย หมู่ หลาย เหล่า มี นาม ต่าง ๆ กัน คือ ส่วย พะ ลุ ส่วย ลุโกส่วย เขอ ส่วย ปะทาย ส่วย ส่าแระ ส่วย เกาะ ส่วย กระ ตอ ส่วย พัน แด ยัง มี ส่วย อื่น ที่ จำ ชื่อ ไม่ ได้ อีก หลาย เหล่า ใน เหล่า หนึ่ง ก็ มี สำ เนิ่ง ไป อย่าง หนึ่ง แด มี ถ้อย คำ ที่ แปลง แปลก กัน ออก ไป บ้าง

Mode of obtaining their livelihood.

การ ประพฤติ ทำ กิน ของ คน พวก ส่วย มัก ขำนาญ บ้าง คง ทำ ไร่ ตัด ไม้ คัดอง ข้าง จับ สัตว์ บ้าง แด อื่น ๆ ที่ อยู่ ของ พวก ส่วย มัก ชอบ อยู่ ที่ ใกล้ ดง แด ปลาย ห้วย น้ำ ทับ ทน น้ำ ลำธาร แด น้ำ อื่น ๆ

Thai dwelling places.

แต่ ไทย มัก ชอบ อยู่ ใน ที่ ใกล้ แม่น้ำ ใหญ่ แด ตาม ธาร เมาะ ใน ท้องทุ่ง

Foundation of Thai Cities.

บ้าน เมือง ตาม ลำ แม่ น้ำ พมุด แม่ น้ำ ชี เบน เมือง ที่ กรุง
สยาม ได้ ตั้ง ขึ้น ใหม่ ภายใน ๑๐๐ ปีเศษ มา นี้

Müang Surindr i's History and Situation.

แต่ เดิม มา หา ได้ มี เมือง ไม่ แต่ ใน ที่ ดิน ผัง ฟาก ได้ แม่
น้ำ พมุด มา หา ใหญ่ เขา ที่ จะ ลง ช่อง โขย ช่อง นาง ช่อง เสมด ช่อง
ตะโก นั้น มี เมือง ๑ ที่ พอ จะ ตั้ง เกิด ได้ ว่า เบน ภูมิ เมืองเก่า สืบมา
แต่ โบราณ คือ เมือง สุรินทร์ อัน ตั้ง อยู่ ปลาย ห้วย ทับ ทัน ทาง โกล
จาก ผัง ได้ แม่ น้ำ พมุด ประมาณ ๒๐๐๐ เส้นเศษ เมือง นี้ แต่ ก่อน
เบน เมือง ขึ้น เมือง นครราชสีมา พัง ยก ออก จาก ขึ้น เมือง นคร ราช
สีมา เมื่อ จุล ศักราช ได้ ๑๑๘๐ ปีนี้ ขึ้น อยู่ ใน มณฑล อีสาน

Antiquities Found There.

เหตุ ที่ ทำให้ เห็น ว่า เมือง สุรินทร์ เบน เมืองโบราณ นั้น เพราะ
เบน เมือง ที่ มี เือง เทิน ดิน ปน ศีตา बात ใหญ่ ๆ เบน กำแพง รอบ
เมือง นอก กำแพง มี หนอง ใหญ่ โอบ รอบ เบน คู เมือง มี ถนน ข้าม
คู เข้า เมือง เบน ถนน กว้าง มาก มี ศีตา बात ขนาด ใหญ่ หนา ๒ ฟัน
ถนน นั้น จม อยู่ ได้ ดิน บ้าง ผุด ฟัน ดิน บ้าง มุม เมือง ภาย นอก คู
ทั้ง ๔ ทิศ มี บั้ม เือง เทิน ดิน ถัด เบน วง กทม ใน ท่าม กลาง วง เือง
เทิน นั้น มี หนอง น้ำ ใน เมือง แด นอก เมือง มี โกล แด เนิน ดิน
ใหญ่ ๆ หลาย แห่ง

Hindoo Traditions.

มัก มี ผู้ ชุกได้ เทวรูป หล่อ แด เทวรูป ศีตา แดเครื่อง ภาชนะ หล่อ

[0843]

เขี้ยว: ริม มี เจ้า ฐั ทรง เมือง ทรง ขาน ว่า พระ บาท วิโต ๆ ยศ
 ก่าตั้ง มา ต่ เมือง ปทาย สมัน ได้ จึง พระ บาท ยกเก เจ้า เมือง ปทาย
 สมัน กับ นาง วิมล ผู้ เปน มเหสี หัน ซ่า คึก ขึ้น ไป บน หลัง เขา ไป
 ตั้ง อยู่ ที่ ปราสาท ตามัน พระ บาท วิโต ยก กอง ทัพ ไป ตาม จับ
 พระ บาท ยกเก ได้ จึง เอา ไป ตั้ง ไว้ ที่ บ้านเคย เคียบ แต่ นาง วิมล
 พระ มเหสี ของ พระ บาท ยกเก นั้น พา พระราชบุตร ชื่อ วิบุตเก หันรอก
 ไป ได้ ครั้น วิบุตเก เคียบ ใหญ่ ส่อง สุ่ม ก่าตั้ง ตั้ง หมัน อยู่ ที่ เมือง
 สุรินทร์ แล้ว ยก กอง ทัพ ไป ต่ เมือง ปทาย สมัน จับ พระ บาท วิโต ได้
 หมด ได้ เมือง ปทาย สมัน คืน เพราะ เหตุ นี้ นาง เมือง ปทาย สมัน จึง
 มา เปน สร้อย นาม เจ้า เมือง สุรินทร์

The towns of Kukhan, Singa and Ratanaburi; their history.

ใน ที่ ต่อ เมือง สุรินทร์ ไป ทาง ทิศ ตะวัน ออก แด ตะวัน ออก
 เเฉียง ได้ มี เมือง กุขัน แด เมือง สังคะ เปน เมือง ตั้ง ขึ้น ใหม่ พงษา
 ดาร ของ เมือง ทั้ง ๒ นี้ เปน เรื่อง เล่า กัน ต่อ มา ว่า เดิม เมือง สังคะ
 นั้น เปน บ้าน พวก ส่วย สุโก ชื่อ บ้าน พระสุนาย บ้าน ชื่อ ตากะ เมือง
 กุขัน นั้น เดิม เปน บ้าน ลำดวน ใหญ่ นาย บ้าน ชื่อ ตากะจะ แด ยัง
 มี อีก บ้าน หนึ่ง คือ เมือง รตนบุรี เดิม ชื่อ บ้าน ท่ง โก ท่ง วัง นายบ้าน
 ชื่อ ตา พ่อ กวาน นาย บ้าน ทั้ง ๓ นี้ เปน ญาติ พี่ น้อง กัน พวก
 ส่วย ตำบล เหล่า นี้ แต่ โบราณ มา เหยย ส่ง ส่วย ของ ป้า ต่อ เมือง พิมาย
 แต่ เมื่อ ครั้ง ยัง เปน เมือง มี เจ้า ครั้น เมือง พิมาย ไม่ มี เจ้า แลว
 พวก ส่วย เหล่า นี้ ก็ ไม่ ใจ ขึ้น แก่ เมือง ไค

Legend of the White Elephant.

ครั้งหนึ่ง มี ช้าง เลือก ๑ ช้าง พัด มา จาก กรุง ศรี อยุธยา
 มา ทาง ดง กำพรวา เมือง พิมาย แล้ว เลย มา อยู่ ดง ยาง ห้วย ทับ ทัน
 มา เข้า ไร่ กิน เข้า ใน ไร่ ของ ตากระ นาย บ้าน พระสุ ตากระ กับ พวก
 พ้อง ช่วย กัน ให้ ร้อง ขับ ได้ ช้าง เลือก นั้น ไป ทาง ทิศ ตะวัน ออก ไป
 อยู่ ใน ดง อา จะ ห้วย โดมใหญ่ โดม น้อย ครั้น อยู่ มา ก็ เห็น พระ
 ภิกษุ รูป หนึ่ง ทรง ไตร จักร อัฐมบริวาร พร้อม มา พัก อยู่ ที่ร่มไม้ ใกล้
 ไร่ ของ ตากระ ๆ ไป ใกล้ กาม ได้ ความ ว่า เปน เจ้า ของ ช้างเลือก มา
 ตาม หา ช้าง ตากระ จึง ได้ ชวน พรรคพวก ที่ น้อย คือ ตากระจะ แด ตาพ่อ
 กวาน พร้อม กัน นำ พา พระ ภิกษุ นั้น ไป ถึง ดง อา จะ ก็ ได้ ช้างเลือก
 นั้น พระ ภิกษุ นั้น จึง ได้ สั่ง ตา กระ ตา กระ จะ ตา พ่อ กวาน ไว้
 ให้ ตาม ไป ณ กรุง ศรี อยุธยา ครั้น พระ ภิกษุ นั้น ได้ ช้าง เลือก กลับ
 ไป แล้ว รุ่ง มี ขึ้น นาย บ้าน ช่วย ทั้ง สาม นั้น พา กัน เข้า ไป กรุง ศรี
 อยุธยา มี ของ บรรณา การ คือ ตา กระ จัก ได้ มู หรี โย อา จะ ห่อ
 หนึ่ง ตา กระ จะ ได้ ได้ สี่ ตัว ตา พ่อ กวาน ได้ ได้ ๒ ตัว หวาย ๓
 โค้ง น้ำผึ้ง สอง โพง ได้ สอง เต็ม แด พระ ภิกษุ นั้น ได้ สัก ออก
 เปน พระ เจ้า แผ่นดิน กรุง ศรี อยุธยา โปรด ให้ นาย บ้าน ช่วย ทั้ง
 ๓ เข้า เฝ้า ถวาย ของ บรรณา การ แล้ว ทรง ตั้ง ให้ ตา กระ เปน
 ที่ เจ้า เมือง สังคะ บุรี ศรี นคร อา จะ ให้ ตา กระ จะ เปน ที่ เจ้า
 เมือง กุขัน ภักดี ศรี นคร ตำ ควน ให้ ตา พ่อ กวาน เปน ที่ เจ้า
 เมือง รัตนบุรี ศรี นคร เตา ให้ ตั้ง เมือง สังคะ ที่ ดง ยาง ให้ ตั้ง เมือง
 กุขัน ที่ ตำบล ปรางค์สามยอด ให้ ตั้ง เมือง รัตนบุรี ที่ ตำบล กุดหวายจึง
 ได้ มี เมือง กุขัน เมืองสังคะ เมืองรัตนบุรี ตั้ง แต่นั้น มา แต่ไม่ปรากฏ

ว่า ศักการาช เท่า ไ้ ตาม คำ พก ่วย ที่ กถ่าว ด้วย บ่าน เมือง เหล่านี้
 ไม่ ได้ มี เมือง ที่ เกยว ข้อง กับ เขมร แล ดาว เลย ได้ ทรวก ตู พง
 ษาวดาร เขมร ตั้ง แต้ แรก ตั้ง เมือง นคร ทั้มา ก็ ไม่ ปรากฏ ออก ชื่อ
 บ่าน เมือง ใน คำบด เหล่า นี้

History of the Thai Immigration from the Sibsong Chu Thai.

แต่ พงษาวดาร ดาว ตั้งแต่ ไทยได้ ยก มาจากเมืองแกลง ใน๑๒ ไทย.
 ฤา เจ้า ไทย ลง มา ตั้ง เมือง ขวา คือ นคร หลวง พระ บาง เบน ต้น มา
 จน ได้ ขยาย ลง มาตั้ง เมือง จันทบุรี คือ เวียง จันทร์ เมื่อ จุฬศักราช
 ได้ ๘๐๐ ปีเศษ ก็ ไม่ ปรากฏ ว่า ได้ ตั้ง บ่าน เมือง ไซ้ อานาจปกครอง
 มา ถึง ที่ นี้ แต่ อย่าง หนึ่ง อย่าง ไ้ มุด เหตุ ที่ พวก ไทย ดาว แรก อิมิ
 เกรต ลง มา ใน แถว ถิ่น นี้ พัง จะ มี ปรากฏ ใน พงษาวดาร เมือง จำปา
 ศักดิ์ ซึ่ง พัง ตั้ง ขึ้น ใหม่ เมื่อ จุฬศักราช ถ่วง ได้ ๑๐๕๐ ปี แล้ว เมื่อ
 ก่อน นั้น ก็ คง จะ เบน แต่ ที่ ทำเด บ่า คง เหมือน ตั้ง แม่น้ำเซซาน เซบั้ง
 คิน ใน ผัว ซ้าย แม่ น้ำ โขง ใน บ้าง บัน นี้ มุด เหตุ ที่ ดาว จะ ได้
 ขยาย ลง มา ตั้ง ตามเขตร ในคำบดนี้ มีความ ตาม พงษาวดาร เมือง นคร
 จำ ปาศักดิ์ ว่า ครั้ง นั้น เจ้า นาย เขื่อ วงษ เมือง เวียงจันทร์ เกิด วิวาท
 แย่งชิง สมบัติ กัน ยังมีพระภิกษุ รูปหนึ่งคน ทั้งหลาย เรียก ว่า พระครู โพน
 เฒ่ามัต เพราะ เหตุ ท่าน เคย อยู่ ใน อาวาส คำบด โพนเฒ่ามัต พระครู นั้น
 มี พรรค พวก ญาติ โยม ศิษ ษา มาก แต่ เบน ที่ คน นิยม นับถือ มาก
 ท่าน ผู้นั้น ได้ ภา เจ้า หล่อกระษัตริ ราชบุตร พระเจ้าเวียงจันทร์ นั้น สัตบุร
 มา ชุ่ม ช้อน ไว้ ที่ คำบด จัวพัน ถ้าโสม สันกัน แล้ว ตัว ท่าน พระครู กับ
 ศิษย์ แล ญาติ โยม พากัน อพยพ ลง มาทางลำ น้ำชี แควเหนือ แห่ง น้ำ

พระมุต พวกครัว อิต โธย เลื่อยดำ ตาม มา ไม่ไหว ก็พากัน ผ่อน พัก อยู่
ตาม ราย ทาง เรียบ ราย กัน ไป คน พวก นั้น บัด นี้ ยัง ปรากฏชื่อเรียกว่า
ดาว บวรราย ส่วน พระครู โพนเสม็ด กับ พวก พ้อง ครอบครัว ที่ ไป ด้วย
กัน ได้ นั้น ก็ พากัน ลง ไป ตั้ง อยู่ ที่ แหยม จะ โธย จึง ว่า ใน แดน
เขมร คือ ที่ ซึ่ง ตั้ง เปน เมือง พนม เปน ใน บัจุบัน นี้ ภายหลัง ก็ ได้
รับ ความ กดขี่ ข่มเหง ของพวก เขมร ทนอยู่ ไม่ได้ ท่านพระครู จึง พา
ครัว อพยพหนี เขมร กลับ มา ทาง เรือ ตาม ลำ แม่น้ำ โขง มา ตั้ง อยู่
ที่ ตำบล ป่าสัก ศักราช ได้ ๑๐๗๔ ปี ท่าน พระครู โพนเสม็ด จึง ให้
ไป เชิญ เจ้า หมอกระษัตริ มา จาก บ้านวัง พัน ถ้า โธม สนุกนี้ ราช
ภิกษุ ให้ เปน เจ้า นคร จำ ป่าสัก ทรง นาม เจ้า สร้อย ศรี สมุท
พุท ขาง กุด ครอง เมือง ได้ ๓๕ ปี ก็ พิรา ถัย เจ้า ไชย กุมาร
ราช บุตร ได้ เปน เจ้า ครอง เมือง แทน บิดา ต่อ มา จน ถึง
จุฬศักราช ๑๓๓๗ ปี กองทัพ ไทย ยก ไป ตี ไล่ เมืองนคร จำปาศักดิ์ จึง ตั้ง
บ้าน อัด กระ บือ (มุต กระ บือ) ใน ลำ น้ำ เขมรมา น ต่อเขกอง ขึ้น เปน
เมือง อัดกระบือ ให้ เจ้า โอ เจ้า อิน ผู้ เปน บุตร อุป ราช ขรรคม เทโว
เมือง จำปาศักดิ์ ไป เปน เจ้า เมือง แด อุปราช เมือง อัดกระบือ ครั้น บ
จุลศักราช ๑๓๔๐ ปี กองทัพ กรุง เทพ ฯ ยก ไป ตี ได้
เมือง เวียง จันทน์ ตลอดจน ทั้ง อาณา เขต พดเมือง ชาติไทยลาว จึง ได้
แผ่ แผ่ กระจาย ลง มา ตั้ง ใน ภาค แผ่น ดิน ข้าง ทิศ ได้ นี้ มาก ขึ้น

Foundation of towns and their history in modern times.

ต่อไปนี้ จะได้ กล่าว ด้วย มุต เหตุ ที่ ได้ ตั้ง เมือง ต่าง ๆ ใน
มณฑล ทวัน ออก ตาม ที่ มี ชื่อ เมือง ปรากฏ ใน แผน ที่ บัจุบัน นี้

เพื่อ เสนอ ความ รู้ พิเศษ ว่า เมือง ไหน ได้ ตั้ง ขึ้น เมื่อ ไດ เพราะ เหตุ
ไร ตาม พงษาวดาร มี ข้อ ความ ดัง จะ กล่าว ต่อ ไป นี้

เมื่อ ปี มเสง สัมปตศักราชได้ ๑๑๔๗ ในรัชกาลที่ ๓ กรุงสยาม
ได้ ทรง พระ กรุณา โปรด ตั้ง ให้ นาย เขียง เบล นาย บ้าน ปาก เขกของ
เปน ที่ พระ อุดม เดช เจ้า เมือง ยก บ้าน ปาก เขกของ ขึ้น เปน เมือง
เขียง แดง โดย เหตุ ที่ นาย เขียง เบล ได้ มีความ ชอบ ต่อ ราช การ
ครั้ง ทพ ไทย ไป ตี เมือง เวียง จันทรา จึง ให้ มี เมือง เขียง แดง ขึ้น
เมือง หนึ่ง แต่ ครั้ง นั้น มา

ครั้น ต่อ มา เมื่อ สัมปตศักราช ได้ ๑๑๕๓ มี เหตุ จลาจล เกิด ขึ้น
ใน แขวง จำปาศักดิ์ ด้วย คน ผู้ หนึ่ง ชื่อ นาย เขียง แก้ว ตั้ง บ้าน
เรือน อยู่ ที่ เมือง โขง ตั้ง ตัว เปน ผู้ วิเศษ ต้อง ต้ม คน เปน กำดั่ง
ได้ มาก แล้ว ยก กอง ทพ ขึ้น มา ตี เมือง นคร จำปาศักดิ์ เจ้า นคร จำ
ปาศักดิ์ มี ศุภ อักษร บอก มา ยัง กรุง เทพ ฯ โปรด เสด็จ ฯ ให้ ส่ง กอง
ทพ ขึ้น ไป ช่วยปราบ พวก ขบถ กอง ทพ ไทย ไป ยัง ไม่ทัน ถึง พวก
ขบถ เข้า ตี เมือง นคร จำปาศักดิ์ ได้ เจ้า นคร จำปาศักดิ์ ถึง พินาศ
พวก ขบถ ยก กำดั่ง ขึ้น มา ถึง ปาก น้ำ พระ มุต

ขณะนั้น ท้าวฝ่ายหน้า ซึ่ง อยู่ บ้าน สิงหา กับ ท้าว ทิด พรหมมา ซึ่ง
เปน พี่ พระ ประทุม ศักดิ์ราช อยู่ บ้าน บ่อ และ ตะแมยก กำดั่ง ลง ไป รบ
ตี กองทพ พวก ขบถ ที่ ค่ายต เขาโอง เก่ง ตะนะเขียง ปากน้ำพระมุต กอง
ทพ พวก ขบถ แยก ฝ้ายไป ตี นายเขียงแก้ว หัวหน้าขบถตาย ใน ที่ รบ พอ
กอง ทพ ไทย ไป ถึง ได้ จัก การ ปราบ ปราบ พวก ขบถ เรียบ แล้ว ก็

ภา คั้ว ท้าว ฝ่าย น้า ท้าว ทิต พรหมมา ท้าว กำ ผู้ มี ความ ชอบ ลง มา
 ณกรุง เทพ ฯ จึง ทรง พระ กรุณา โปรดเกล้า ฯ ตั้งท้าวฝ่าย น้า เบน ที่
 พระยา วิไชย ราชศักย วงษา เจ้า นคร จำปาศักดิ์ แล้ว ให้ ยก บ้าน บ่อ
 และ ตะ แม ขึ้น เบน เมือง ขนาก นาม ว่า เมือง อุบลราชธานี ตั้ง ท้าว
 ทิต พรหมมา เบน ที่ พระ พรหม ราชวงษา เจ้า เมือง อุบล ราชธานี ให้
 ท้าว กำ เบน อุปฮาด เมือง อุบล ราชธานี จึง มี เมือง อุบล ราชธานี เบน
 ต้น ใน ผัง แม่ น้ำ พระ มุต ครั้น ปี จุฬศักราช ๑๑๖๐ เพี้ย มุก บุตร
 พระ ศรี มหา เทพ บ้าน เมือง แส่น ใน เกาะ ดอน โขง เบน ถ้าม ช่า จราย
 แด ช่า กระ แหวา เกดัย กว๋อม ช่า ได้ ๔๐๐๐ เศษ ไป ตั้ง อยู่ บ้าน ตา ปาง
 ริม น้ำ เซกอง จึง โปรดเกล้า ฯ ให้ ตั้ง บ้าน ตา ปาง เบน เมือง แส่น
 ปาง ให้ เพี้ย มุก เบน ที่ พระศรี มหาเทพ เจ้า เมือง แส่นปางขึ้น กรุง เทพฯ

ครั้น อยู่ มา เจ้า พระ วิไชย ราชศักยวงษา เจ้า นคร จำปาศักดิ์ ถึง
 พิราลัย เมื่อ ปี จุฬศักราช ๑๑๗๕ โปรด ให้ เจ้า หมาน้อย เบนเจ้า นคร
 จำปาศักดิ์ ครั้น นั้น ราชวงษ์ เมือง โขง ไม่ เต็ม ใจ อยู่ ได้ บัง คับ เจ้า
 นคร จำปาศักดิ์ หมา น้อย ราชวงษ์ เมือง โขง จึงไป คิดอ่าน กับ พระพรหม
 ราชวงษา แด อุปฮาด กำ เมือง อุบล ราชธานี ภา กัน เข้า มา ร้อง ทุกข์
 ต่อ ท่าน เสดนามดี ณกรุง เทพ ฯ เสดนามดี นำ ความ กราบ บัง คม ทด
 ทรง ทรงขบ จึง โปรดเกล้า ฯ ให้ ตั้ง บ้าน สิงหา ใน ลำ น้ำ พระขึ้น
 เบน เมือง ยโสธร ราชธานี ตั้ง ราชวงษ์ เมือง โขง เบน ที่ พระ สุนทร
 ราชวงษา เจ้า เมือง ยโสธร แล้ว ให้ ตั้ง บ้าน กงพะเนียง ขึ้น เบน เมือง
 เขม ราชธานี ตั้ง ท้าว กำ อุปฮาด เมือง อุบล เบน ที่ พระ เทพวงษาเจ้า
 เมือง เขมราช แล้ว ให้ ตั้ง บ้าน เขมือง ธง ใน ลำ น้ำ เสียว ขึ้น เบน

เมือง สุวรรณภูมิ ตั้ง เจ้า เมือง เปนที่พระรัตนวงษา ขึ้น กรุงเทพฯ เมือง ทั้ง ๓ นี้ ได้ ตั้ง พร้อม กัน ใน ปี จุฬศักราช ๑๑๗๖ ปี จอ ฉอ คัก แถ ครั้ง นั้น ให้ เปลี่ยน นาม เมือง ศรี นคร เต่า เปน เมือง รัตนบุรี เปลี่ยน นาม เจ้าเมือง เปน พระศรี นคร ไชย ให้ คง เปน เมือง ขึ้น เมือง นคร ราช สี่ มา ตาม เดิม

ศักราช ๑๑๘๓ เกิด ฆบถ อ้าย ส่าเจียด โง้ง ส้อง สุ่ม กำถัง ข่า ยก มา ตี เมือง นคร จำปาศัก ได้ เจ้า นคร จำปาศัก หมา น้อย หนี ไป อยู่ ดอน มดแดง ครั้ง นั้น พระยา นคร ราชสีมา (ทองอิน) ออก ไป จัด ราชการ อยู่ เมือง โขง ได้ แต่ง กองทัพ ให้ พระ ศรี ธรรมศาสตร์ เมือง โขง ยก ไป ตี กองทัพ ฆบถ แดก หนี ไป จาก เมือง นคร จำปาศัก ตัว อ้าย ส่าเจียด โง้ง หนี ไป อยู่ ที่ เขา ภูย่าปลู ปลาย น้ำ เซชมาน แขวง เมือง อุดมัย กรุงเทพฯ ให้ พระยา มหา อามาศย์ (บั้ม) ยก กองทัพ ไปปราบปราบ พวก ฆบถ จับ อ้าย ส่าเจียด โง้ง ได้ แล้ว ทรง พระกรุณา โปรด ตั้ง เจ้าโย ราชบุตร เมือง เวียงจันทร์ เปน เจ้า นครจำปาศัก บำรุงเมือง ที่ ใจ ออก ชื่อ มา แล้ว นี้ ได้ จัด ตั้ง ใน ราชกาล ที่ ๑ แถ รัชกาล ที่ ๒ กรุงเทพฯ ครั้น ต่อ มา รัชกาล ที่ ๓ เมื่อ จุฬ ศักราช ได้ ๑๑๘๘ เจ้า อนุเมือง เวียง จันทร์ แถ เจ้าโย เมือง นคร จำปาศัก เปน ฆบถ เจ้า โย แต่ง กองทัพ ออก เทียว ตี เมือง กุขัน เมือง สังคะ เมือง ศรี สระ เกษ แถ เมือง อุบล เมือง เขม ราช จับ ได้ พระ เทพวงษา เจ้า เมือง เขม ราช กับ เจ้า เมือง กุขันฆ่า เสีย ทั้ง สอง คน เจ้า เมือง ศรี สระ เกษ กับ เมือง สังคะ นั้น หนี เข้า บ่า ไป แต่ เมือง สุรินทร์ นั้น เจ้า เมือง เปน คน กล้า แวง แต่ง กำถัง พด เมือง ออก ตั้ง ต่อ สู้รบ ทัพ ดาว อุปราช

บ๊อง แม่ ทัพ ดาว ซึ่ง ตั้ง อยู่ บ้าน กำแพง แหวง เมือง ศรี สระ เกษ
 ที่ เมือง สุรินทร์ หาได้ ไม่ พอ กอง ทัพ กรุงเทพา ซึ่ง เจ้า พระยา ราช
 สุภาวดี ยก ขึ้น ไป ทาง ช่อง โป ถึง เมือง สุรินทร์ กอง ทัพ ดาว ก็ แยก
 หนี ไป แม่ ทัพ ให้ ตาม จับ ตัว เจ้า โย ได้ แด่ ปราบ ปราบ ขบถ สงบ
 แล้ว บอก ขั้ว ราชการ มา ณ กรุงเทพา. จึง ทรง พระ กรุณาโปรดเกล้าฯ
 ให้ เลื่อน ยก เจ้า เมือง สุรินทร์ ขึ้น เปน พระยา สุรินทร์ ภักดี ศรี ปทาย
 สมัน ยก เมือง สุรินทร์ ออกจาก เมือง ขึ้น เมือง นคร ราชสีมา ให้ ขึ้น กรุง
 เทพา แล้ว ให้ แยก เมือง โขง ตั้ง ขึ้น เปน เมือง ศรี ชันทร ตั้ง พระ ศรี เจริญ
 ใหม่ เปน พระ อกัย ราชวงษา เจ้า เมือง มี คน ๓๐๐๐ เศษ ตั้ง เมือง หนัน
 เปน เมือง สารวดี ตั้ง ท้าวเอก เปน พระเอก ราช เจ้า เมือง สารวดี คุม
 คน ๘๐๐ ตั้ง บ้าน คำ ทอง หดง เปน เมือง คำ ทอง ใหญ่ ตั้ง ท้าว ง้าว
 เปน พระ สุวรรณ ราชวงษา เจ้า เมือง คุม คน ๘๐๐ ยก เมือง คง เมือง
 สุภาศ เปน เมือง ขึ้น เมือง คำ ทอง ใหญ่ ยก เมือง อักโข มา ขึ้น กรุง
 เทพา ตั้ง เจ้า เมือง เปน ที่ พระ ราชวงษา แล้ว ยก เมือง สดเมียร ไป ขึ้น
 เมือง เขม ราช ตั้ง บ้าน นา โป เปน เมือง ขง เจียม ขึ้น เมือง เขม ราช
 เมือง ที่ กล่าว ชื่อ มา นี้ ตั้ง ขึ้น พร้อม กัน ใน ปี จุฬศักราช ๑๓๘๐

ครั้น ต่อ นั้น มา เมื่อ เจ้า พระยาราช สุภาวดี เลื่อน เปน เจ้า พระ
 ยา บดินทร เคชา เปน แม่ ทัพ ออก ไป ตั้ง ทำ สงคราม กับ ญวน ใน
 แดน ญวน แดน เขมร นั้น นาย ทัพ นาย กอง ที่ ใต้ เมือง มหา ไชย
 เมือง แสก เมือง เจริญ รม เมือง ฝา บัง เมือง วัง เมือง คำ-เกิด
 เมือง คำ มวน เมือง พ้อง เมือง พถาน เมือง ชุม พร เมือง
 ตะโปน เมือง พิน เมือง นอง ได้ ครอบ ครัว เข้า มา ครั้น ณ ปี มโรง

๓๒๖๐ จัง โปรต เกลา ๖ ให้ ตั้ง พระ คำ ก้อน นาย
 ครัว เมือง คำ เกิด เปน พระ สุวรรณ ภัทท์ เจ้า เมือง ท่า ขอนยาง คูม ครัว
 ๓๐๕๓ คน ตั้ง อุปฮาด นาย ครัว เมือง คำ มวน เปน พระ ศรี สุวรรณ ภัทท์ เจ้า
 เมือง แสง บาดาน คูม ครัว ๓๓๓๖ คน ตั้ง ราชวงศ์ นาย ครัว เมือง วัง เปน
 พระ ขิเบศร วงษา เจ้า เมือง กุณินรายน์ คูม ครัว ๓๔๔๓ คน ตั้ง หมื่น เดช
 อุดม นาย ครัว เปน พระ พิไชย อุดม เดช เจ้า เมือง ภูถ่าน ช้าง คูม ครัว
 ๓๐๒๓ คน รวม ๔ เมือง นี้ ให้ ขึ้น เมือง กาลสินธุ แล้ว ตั้ง ท้าว
 โรง กตาง นาย ครัว เมือง วัง เปน พระ เสนา ณรงค์ เจ้า เมือง พรนา
 คูม ครัว ๒๐๐๓ คน ตั้ง เพี้ยะ เมือง สูง ตา โส นาย ครัว เปน หดวง อรัญ
 อาษา เจ้า เมือง มุกมาน คูม ครัว ๓๒๐๘ คน ตั้ง ท้าว สิง นาม นาย ครัว
 เมือง คำ วอ เปน ที่ พระ ไตร บรรณราช เจ้า เมือง หนอง สูง คูม ครัว
 ๒๔๘๖ คน ขึ้น เมือง มุกดา หาร ตั้ง นาย ตำ นาย ครัว เมือง วัง เปน ที่ พระ
 แก้ว โกมถ เจ้า เมือง เวน นคร คูม ครัว ๒๖๔๘ คน ตั้ง ท้าว น้อย เมือง
 เขียง ร่ม เปน พระ อุไทย ประเท เจ้า เมือง รามราช คูม ครัว ๔๕๘ คน
 ตั้ง ท้าว บุคคิ นาย ครัว เปน หดวง เอก อาษา เจ้า เมือง อาทะมาศ คูม ครัว
 ๓๓๗๐ คน ๓ เมือง นี้ ให้ ขึ้น เมือง นคร พนม ตั้ง ท้าว ราชบุตร นาย ครัว
 เปน พระ จุมพต ภัทท์ เจ้า เมือง ตำ เนา หนอง ปรีอ คูม ครัว ๓๒๔๔ คน
 ตั้ง ท้าว จัน นาย ครัว เมือง ตะโปน เปน พระ ศรีสินธุ สังคราม เจ้า เมือง
 เสนางค์ นิคม คูม ครัว ๘๔๘ คน ตั้ง ขุน บ้อง พดขันธ์ นาย ครัว เปน
 พระ เจริญ พดรบ เจ้า เมือง ตอง คอน ตอง คูม ครัว ๓๕๓๓ คน ตำม
 เมือง นี้ ขึ้น เมือง อุปต ราชธานี แล้ว ตั้ง ท้าว สี่หะนาท นาย ครัว เปน
 พระ ราม นรินทร เจ้า เมือง คำ เขื่อน แก้ว คูม ครัว ๓๓๓๗ คน ขึ้น เมือง

แรม ราช หัวเมือง ที่ ออก ชื่อ มา นี้ ได้ ตั้ง ขึ้น ใน คราว เดียวกัน ครั้น
ณปี มเสง สัปตศก จุฬศักราช ๑๒๐๗ ไปรฯ ให้ ตั้ง บ้าน กระ ตั้ง เปน
เมือง เซดำ เกา ตั้ง นัก เมือง เปน พระ ณรง ภาคัต เจ้า เมือง เซ ดำ
เกา แต่ ใน ปี เดียว นั้น เจ้า พระยา บดินทร์ เดชา มี หนังสือ บอก

ส่ง ตัว หลวง ชิบะศร นายกอง ล่วย เมือง ศรี ศรีเกษ กับ หลวง จำนงค์
กรมการ เมือง กุขิน เข้า มา กรุงเพฯ ว่า คน ทั้ง สอง นี้ มี ความ
ชอบ ใน ราชการ สงคราม จึง ทรง พระกรุณา โปรด ตั้ง หลวง ชิบะศร เปน
ที่ พระศรี ศรี เจ้า เมือง เดช อุทุมยก บ้าน หนาม แท่ง น้ำ โดมใหญ่ เปน
เมือง เดช อุทุม ขึ้น กรุงเพฯ ยก บ้าน ตาลี่ ขึ้น เปน เมือง มโนพรย์ ตั้ง
หลวงจำนงค์ เปน พระมโนจำนงค์ เจ้าเมือง มโนพรย์ ให้ ขึ้น เมือง กุขิน

ตั้ง แต่ ครั้ง นั้น สืบ มา จน ถึง รัชกาล ปัจจุบันนี้ หัก เมือง ทั้ง
หลาย เหล่า นั้น เกิด ผู้ คน เจริญ มาก ขึ้น ต่ำ เมือง ก็ ต่าง บอก
ขอ ตั้ง เมือง ขึ้น แก่ เมือง ของ ตน ขึ้น ใหม่ อีก หลาย เมือง คือ เมือง
สังคะ ขอ ตั้ง บ้าน กุฎีไผ่ ขึ้น เปน เมือง ศรี ศรี ภูม . ตั้ง บ้าน ตุ่ม พุก
เปน เมือง ศันธารมย์ เมือง สุรินทร ขอ ตั้ง บ้าน ตำ ควน เปน เมือง
สุรินนิคม เมือง นคร จำปา คัก ขอ ตั้ง บ้าน จันตนาโตม เปน เมืองโตม
ประ คิษฐ์ ตั้ง บ้าน เวน ช้อง เปน เมือง ชารา ปริวัต ตั้ง บ้าน ห้วย โก
ห้วย หิน เปน เมือง สัพพะภูมา เมือง ศรี ชันทร ขอ ตั้ง บ้าน จาน เปน
เมือง มุต บำ โมกข์ เมือง อุบล ขอ ตั้ง เมือง พิมุต มังฆาหาร เมือง
ตระการ พิษณุ ผล เมือง ชานุมาน มณฑล เมือง มหาชนไชย แต่ อื่น ๆ
ตั้ง เปน ถิ่น ถาน บ้าน เมือง มั่ง คั่ง สด บรณ มา จน ทุก วัน นี้

KING MONGKUT.

BY DR. O. FRANKFURTER.

On the 17th October, 1804, the King known in history as King Mongkut was born of Somdet Phra Buddha Löt La and Somdet Phra Sri Suriyendramat. His father, who held at that time the position of Chao Fa Krom Luang Isara Sunthon, was born in 1765, being the son of the founder of the Chakri dynasty, Somdet Chao Phya Mahakrasatriya Sük, afterwards known as Somdet Phra Buddha Yot Fa. Ayuthia had been destroyed by the Burmans and the capital established in 1767 on the left bank of the Menam Chao Phya at Dhanaburi by Khun Luang Tak. To his energy Siam owed her renewed existence as a political entity. Khun Luang Tak reigned for 15 years in Bangkok, Dhanaburi, but became demented and was deposed, and in 1782 Somdet Chao Phya Mahakrasatriya Sük by the will of the nobles and people was raised to the Royal Throne. As King he continued the work which he had commenced in the reign of Khun Luang Tak as his chief adviser and general.

These were troublesome times in Europe. The chief colonial Powers were engaged in warfare, and Siam, free from outward political influence, was enabled to shape its own destiny, and when after a reign of 26 years Somdet Phra Buddha Yot Fa died in 1809, his son Phra Buddha Löt La succeeded him on the throne, which he occupied up to 1824. His name will always be remembered as that of one of the best, perhaps the very best Siamese poet, and we shall not be very far wrong, if we ascribe the forcible and plain language used by King Mongkut to the influence of his father. Also during his reign Siam was free from outward troubles. The political relations which existed for centuries with Portugal were renewed; and in his time the Vice-Roy of India sent an embassy under Crawford to enter into relations with Siam. That this embassy led

to nothing was perhaps due to the negociator, who can scarcely have been considered successful in his relations with Annam : but regard must also be had to the time in which the embassy fell and to the instructions he received in relation to the internal policy of Siam. Phra Buddha Löt La died in 1824. The part which Chao Fa Mongkut played during the reign of his father was necessarily little conspicuous : but it is curious to note that the first event related in his life, after the bathing ceremony was performed (1812) and before even the hair-cutting ceremony, was that he was sent with his uncle Somdet Chao Fa Krom Luang Phitaks Montri to receive the Peguans who had taken refuge in Siam and who settled afterwards in Prathumthani and Nonthaburi. More conspicuous throughout the reign of Phra Buddha Löt La was his eldest son Krom Mün Chesdabodindr born in 1787. It was due to him that a conspiracy which broke out on the accession of Somdet Phra Chao Löt La was suppressed. It was he who during the whole reign of his father had charge of the Department of Foreign Affairs.

After the Napoleonic wars were over the attention of Europe was once more directed to the East. In 1819 the first war between Burma and Great Britain broke out: Burma, the hereditary foe of Siam, was defeated and had to buy peace by ceding a province, and was thus practically excluded from the seashore. It was clear that another factor had arisen in far Eastern Asiatic politics; that China was no longer the paramount power, a position which she tried to maintain and to usurp. This was clearer yet when in 1824 a Treaty was made between Great Britain and the Netherlands defining, as it would be called now, their sphere of influence, and possessions in the far East. The responsible statesmen of Siam recognized this fact, and we shall not at this distance of time be far wrong if we partly attribute the election of Krom Mün Chesdabodindr as King of Siam in preference to Chao Fa Mongkut thereto.

The Prince Chao Fa Mongkut was only twenty years of age and had just entered the Priesthood when his father died. It was necessary that a strong experienced hand should be at the head of affairs: and such a one undoubtedly Krom Mün Chesdabodindr was. He had gained experience in Government work under his father: he was first to again recognize the fact that the system

of isolation could no longer be maintained, and thus we find that under his reign the Burney treaty with Great Britain was concluded in 1826.

Chao Fah Mongkut remained in the priesthood during the whole reign of Phra Nang Klao, the name by which Krom Mūn Chesdabodindr is known in history. New ideas were brought to him: formerly surrounded by the strictest Court etiquette, he was now brought into contact with that most democratic institution the Buddhist priesthood. Averse to caste and recognizing no other merit than that brought about by one's own deeds, the receptive youth laid here the foundation of the principles by which he was guided when he was called to the Throne. King and Royalty were no longer for him exalted beings; all were the servants of the State; all were to be considered by the acts they had done and by the fruit of these acts, in strict agreement with the tenets of Buddhism. His life in the Priesthood also showed him the necessity of education. The policy of self-sufficiency and isolation were for him things of the past, and when he was called to the Throne he put into practice, first and foremost amongst the Royal family, what he had learnt in unrestrained intercourse with others, that the basis of the State lies in education, and that only by education could those who were called upon to govern, influence the governed classes. He recognized that if Siam wanted to take a place amongst the world-nations, it could only do so by adapting its own institutions to those of other nations and especially those of the western world. In the priesthood he likewise found a field for his energy.

During the troublesome time following the conquest of Ayuthia by the Burmans the doctrine and practice of Buddhism had lost much of its pristine purity, and Khun Luang Tak especially during the last years of his reign tried to interfere with it. It was no doubt also one of the reasons for his deposition that he claimed control over the Priests and claimed in regard to them for himself a position to which he was not entitled. Learned priests there have always been in Siam: whilst at no time priests were allowed to interfere in worldly affairs or control them. As long as they were in the priesthood, any interference of the temporal authorities in the ecclesiastical Government was resented. The Chakkri dynasty as soon as it came to the throne showed by its

enactment its endeavours for the purity of the doctrine: it is known that deputations had previously been sent from Ceylon to Ayuthia to get from Siam the Buddhist ordinances as it was rightly considered that the doctrine was there preserved in its purest form as Siam was free from outward influence. One of the first acts of Phra Yot Fa was the convocation of a council for the recension of the Tipitaka and the building of a special hall in the Wat Phra Keo to preserve it—the Ho Phra Samud Mandira Dharma. Chao Fa Mongkut when he entered the priesthood took his duties in full earnest and during the whole time he was in it, up to the time he was called to the throne, he studied the tenets of Buddhism. By his own work he influenced the doings of others. He was the spiritual adviser of all who came to see him. He followed in all respects the precepts of the Vinaya and in his numerous pilgrimages, he always travelled on foot, without any large retinue. He was accessible to all and what he had practised in the priesthood, he practised also when he was called to the throne. Whilst in the priesthood he became the founder of the Dhammayut sect, and it is curious to note that whilst it was more orthodox in going back to the original precepts of Buddhism, it was in fact more liberal. Unitas, Charitas, libertas were the governing rules of this sect. Whilst in the priesthood he acquired by personal intercourse with the followers of other creeds and with missionaries, an insight into foreign creeds and it was perhaps due thereto, that when the treaties with foreign powers were made the principle of perfect toleration and liberty of conscience was once more embodied in them. The leisure he had in the priesthood he employed in historical and linguistic studies. The numerous little edicts on grammatical questions, on archaeological matters, etc. which were issued during his reign although signed by others were due to his initiative, and to him was due the publication of the Phongsavadan by Somdet Phra Boromanchit, which gives the history of Siam in a concise form from the year 1350 up to the destruction of Ayuthia. From his own hand we have an English grammar and the brief Notices of the History of Siam written in in English, and further numerous notices on obscure points of ancient history, archaeology and tradition, which in any serious study cannot be neglected. The time he spent in the priesthood showed him the need of Siam for further developement,

as in his position, free from political restraint, he could judge for himself by his intercourse with persons of other nationalities. It was therefore natural that during the last years of the reign of Phra Nang Klao he was consulted by what might be considered the young Siam political party. The Burmese war had shown that the East could no longer shape its policy independently from the rest of the world. China, which for years had been considered by the countries of the far East as their natural protector and master, had failed in its policy of isolation and had to admit for trade and intercourse representatives of the West. It is of course unnecessary to enquire whether the special causes which led to the so-called opium war with China could be justified: the war must be considered from a historical standpoint, as one to break down the impossible policy of isolation.

The attempts of foreign nations to establish intercourse with Siam had not at that time led to any appreciable result. The attitude of Siam might be considered a passive one: it was not adverse to intercourse, but on the other hand it certainly did nothing to encourage it. The early treaty negotiated by Capt. Burney whilst establishing relations could not lead to any result, as the trade privileges given to China made competition impossible and the rules under which trade had to be carried on, were partly vexatious owing to the numerous monopolies. The treaty therefore remained a dead letter. The mission of Sir James Brooke fell at a very inopportune time, and probably the Raja, who had carried all before him in other parts of the East, did not in his dealings with Siam show sufficient tact. Nor can the attempt made by the United States to enter into treaty relations be considered serious. The Plenipotentiary sent was not a *persona grata*. The foreign relations were thus practically at a standstill under Phra Nang Klao. At the end of the reign numerous monopolies had been established and vexatious restraint had been put on internal trade.

Phra Nang Klao died in 1850, and as no provision could be made by him to appoint a successor the choice of the Ministers naturally fell on the eldest son of Phra Buddha Löt La, the Chao Fa Mongkut, to succeed him. Great was the joy of the people when the announcement of the election of King

Mongkut became known : flowers were brought to him from all and sundry : it was felt instinctively that the Prince Priest would as King take an interest in the welfare of his people as he had done when he was in the priesthood. There were few foreigners at the time of the accession of King Mongkut in Bangkok : but from the few records left, we can see that his accession was hailed with universal satisfaction. Great things were expected from the King and it is not too much to say that, without outward pressure, these expectations were fulfilled. It is known that in the Burney treaty, 1826, a heavy measurement duty was levied on ships in lieu of Customs duties : that the export of rice was forbidden, that is to say only if a three years supply of grain was in the country permit for export was granted, just as was the case in Burma : that teak could not be exported and the import of opium was made a crime. There were besides numerous monopolies : the rights which the people enjoyed in former times regarding rights on fisheries were, owing to religious scruples, curtailed in the reign of Phra Nang Klao. By a proclamation issued in the commencement of the year 1853 all this was altered. The measurement duty was reduced ; opium was made a monopoly ; fishery taxes, and therewith the right of the people to trade, were again introduced. This proclamation is the more curious as certainly a great deal of opposition was made by Chinese and others in whose hands the trade was. The population of Siam is mainly agricultural and the feudal system militated against the people engaging in trade : therefore opposition to this measure was even to be expected from those who, as the future has shown, were benefited by it.

The next step was to embody in Treaties the principles by which the intercourse with foreigners would be regulated. By these treaties Siam is governed to-day in its relations with foreign powers, and it is no mean praise to the statesmanship of the negotiators that they are workable even now after nearly fifty years. One might have wished that certain distinctions had been drawn with regard to the extraterritorial rights. It is of course easy to criticize : but we should never forget the conditions prevailing at the time. Steamship navigation was, as far as Siam is concerned, in its infancy. The sailing-boats which came to Bangkok in the Monsoon were at

the same time traders. There arrived in 1850, 332 vessels carrying 937,300 piculs to the value of £541,375. Of these vessels only 2 with a capacity of 10,400 piculs belonged to English Merchants, and 2 with a capacity of 8,000 piculs to American Merchants. We can thus not wonder that in the Penal Clause of the Treaties the ship was made responsible for a breach of Customs Regulation. The 3% import duty levied since that time also appears inadequate as regards present conditions: but it was the duty levied on produce coming from China: and China held in the estimation of the Government in former times a high rank. It is known that from olden times foreigners in Siam were allowed to live according to their own laws and customs: but the persons administering these laws were appointed by the King. Thus we find in the Treaty made at Louvo on the 10th December 1685 that "cases amongst the Christian converts shall be adjudged by a mandarin specially designated for the purpose." We find amongst the officials of the Ministry for Finance, which had charge of foreign affairs, the Krom Tha Sai and the Krom Tha Khwa as having charge of foreign settlers in Siam: when the Treaties were made the European powers had scarcely any colonies from which immigrants came to Siam. It could not enter the mind of the negociators that persons whose religions, laws and customs were similar to those of Siam should be exempt from the jurisdiction of Siam and liable to alien laws.

But whilst the Treaties were thus made by the officials, the statesmanship of the King was shown in the personal relations on which he entered with the negociators, Sir John Bowring, Charles de Montigny, and others. Throughout his reign we find thus, if we may say so, a democratic trait in all negotiations. He was not averse to making known his views by publication, and in his reign the Official Gazette was first issued. It was the communication "of the King to the nobles and people regarding Government affairs, in order that they may conform to them." Whilst he could not all at once break down the official etiquette existing in all countries of the far East, he, in his personal intercourse, made himself free from it; he willingly fell in with the claims of the French Treaty regarding the help and facilities to be given to savants: he had, whilst in the priesthood, seen what a mine of knowledge remained unexplored, and whatever

books were published in his reign were due to his initiation or even issued with his help. The records of foreign travellers written in his time amply bear witness. His own language was always forcible and to the point; he was averse to squeamishness. He knew, of course, Pali well: but he deprecated the use of Pali words when a Siamese conveyed the same meaning, and when only to show over-learnedness such Pali word was used. He hoped that the users of such words would become bald: and he characterized the whole tendency with the expressive word Uttari (supernatural), and it is known that to pretend to supernatural knowledge is considered in the Buddhist commandment a deadly sin.

The life he led in the priesthood naturally affected the King's ideas of his kingly office. The king did not feel himself a being apart from others: more democratic notions prevailed. It is known that according to Chinese and Indian notions and customs the sanctity of the King is so great that he cannot be seen by profane eyes. The different questions connected with the audience of foreigners in the far East have all their origin in these notions. When the King showed himself in the street, the people had to go out of his way: they were driven away by attendants: they had to keep their houses and shops closed and one of the first laws renewed when the present dynasty came to the throne was one having reference thereto. It is related in old books that when at the ploughing ceremony the representative of the King came in procession, the people had to have their shops and stalls closed, as otherwise the mock King would confiscate the things thus exposed for sale. De Vliet relates that in his time the noble vested with this authority got about three catties, a sum which of course represented a much higher value than at the present time. In the proclamation having reference to this question the king relates that in the reign of his father, a woman who intended looking at the King's procession was hit in the eye by an arrow shot by one of the lictors. Being informed of it the King at once had enquiries made and compensation paid to her. There was no safety, King Mongkut went on to say, for the King in the people hiding themselves from him. He would like to see his people so that he might have a chance of addressing them and meet those with whom he

was acquainted. The old law was therefore repealed: the householders themselves were made responsible for the good order in the street and they were told to make obeisance to the king every one according to the custom of his nation. Like in other proclamations he showed himself the Educator of his people, and thus had sown the seed which gave to the people consciousness of themselves.

The new laws and customs he had introduced were, of course made necessary through altered conditions, but that he recognized these new conditions at once shows his wisdom. The number of persons from foreign countries were few, and the only foreigners who came in great numbers were the Chinese, related both by race and language. Malloch mentions that between 1840-1850 the immigration of Chinese was at the rate of 15,000 annually, and this rate has been constantly increasing, whilst in the time of Phra Narai there were 3,000 settled permanently. Of other nations we find mostly those who took refuge in Siam to escape persecution in their own country. Here they found liberty of religious belief and soon formed part of the people with whom they easily intermarried, just as the prisoners of war did who had been brought to Siam in former years.

A new condition of things had arisen with the Treaties. It became necessary to provide for the new wants. The existing coins were not sufficient, now that foreigners wanted to buy the products of the country. The merchants had on their part to create a demand for the products of other countries: for the monopolies had this time really ceased, and it is curious how the wants of the population gradually changed and adapted themselves to the new conditions of things.

The original money tokens were cowries: of silver money we find the bullet or rather shell shaped ticals and it does not appear that in previous reigns the smaller coinage was regularly issued. In the commencement of the reign we find bullet shaped silver pieces of Ticals 2 and Tical 1 and a salung and a füang. This was gradually replaced by the flat coinage consisting of pieces of Ticals 2, Tical 1, $\frac{1}{2}$ Tical and $\frac{1}{4}$ Tical and a bronze coinage. It is interesting to note the attempt made to establish this coinage and do away with cowries. 800 cowries were worth 1 füang, which would appear to have been the silver coin in general use, although smaller bullet shaped

silver coins are met with. It is said that a woman could buy her provisions in the market with 50 cowries, so that it became necessary to make the smallest coins issued of that value. This was the solot (Pali, solasa) i. e. one sixteenth of a fuang: its double was the att (attha) one eighth of a fuang. Solots of the King's reign can scarcely be found: they were locally manufactured: but the metal used was so base that edicts had to be issued forbidding their being counted on hard boards. In the beginning of the reign edicts had also to be issued that foreign coins should and could be accepted: still people were unwilling to take them and Mexican dollars had to be stamped with the Royal Arms to give them currency. To this scarcity of coins was perhaps due the provision of the Treaty that \$3 Mex. should be accepted as Ticals 5 and other foreign coins as the Rupee and guilder in proportion.

To remove the scarcity of money, gold coins were issued—the thot (dasa), phit (visati) and phatding (batimsa) 10, 20 and 32. The names indicated that 10, 20 or 32 of them were equal to one catty (80 ticals), and consequently the thot was equal at that time to one Pound sterling. These gold sovereigns did not, it seems, meet with much approval, which after this length of time one may regret, as certainly it would have done away with the ever present question of exchange.

Other provisions of the Treaty had also to be made known to the people. This was above all the case in regard to the new law adopted in allowing the export of rice. The permission to export rice was justified by stating that the money to be derived from the export duty would be used for road-making, but that everyone was at liberty to refuse selling paddy if he apprehended scarcity, and that, moreover, if a scarcity was to be apprehended the export of rice would be prohibited. This measure was, as is known, resorted to several times in the reign of King Mongkut. Experience has shown that the prohibition of the export of rice in years of dearth is no remedy, and this measure has in more modern times not been resorted to.

It has been often made a reproach that the chief export of Siam is rice: but perhaps it is well to remember that the country is best adapted for its cultivation, that it is

the best paying article inasmuch as complete failures of the crop never occur. It is the staple food of the country: but it never formed a monopoly, and as soon as its export was allowed the cultivation of other articles was given up. Of other tropical products sugar has been cultivated in Siam only since the end of the eighteenth century, whilst tobacco has only been grown since the beginning of last century. Furthermore the feudal system and monopolies prevented people from cultivating other products: for pepper, for instance, the grower was paid 8 ticals per picul, and it was sold by the Government for 12 ticals. Cardamons, Ivory, Gamboge, Turtle eggs, Agila and Sapan woods were some of the monopolies. All these monopolies were given up during the reign of King Mongkut but the rules by which taxes had to be paid in kind were only abolished during the present reign, when for all kinds of "suai," contributions in kind, the tax of "Kha Rajakan" was substituted.

It was also due to the feudal system and in execution of the clauses of the Treaty, which permitted foreigners to take into their service Siamese in every capacity whatsoever, that the King issued proclamations allowing and explaining to his people the rules by which they were allowed to take service, that he pointed out to them the benefit they might derive therefrom, and how they ought to take service. It is, however, unfortunately also true that this feudal system led to the insertion of the clauses of the Treaty, which were onerous and impracticable, as to rights of servants in the employ of the foreigners. We may also ascribe to this system the clauses in the Treaty regarding the settlement of cases between foreigners and Siamese, a clause which has now become a dead letter.

It is known that in 1808 under the reign of Phra Buddha Yot Fa the laws as they were then existing had been collected and according to them justice was administered. Modifications had been made to them in previous reigns and it was especially in the reign of Phra Nang Klao that by a curious application of the Law of redemption most of the barbarous punishments as they were laid down in the Statute books were abolished. The reign of King Mongkut might be considered as regards legislation also a personal one, inasmuch as most of the new enactments were due to his initiative.

It is recorded that the King came out every Wan Phra to receive the petitions of the people, a right which in some form or the other the people enjoyed from olden times. The King examined the petition himself: he formed his opinion on the justice of the claims: the proverbial delays of the law were abolished by stringent regulations couched in strong, cutting and incisive language: he pronounced in Siam the maxim that all were equal before the law and the judges were instructed to take all cases into consideration: he broke down the assumed or real privileges of the nobles and princes to give refuge to run-away evil-doers, and to him Siam owes the first steps made for the abolishment of slavery.

The old law regarding slavery is based, as is well known, on the Indian Law which allowed the money master to refuse the redemption money tendered to him by the slave at harvest time and at other times when his labour might be wanted. This was based on the maxim that the slave was created for work just as the fruit of the field was for consumption. In a special case brought before him the King laid down the law that money tendered for redemption must at once be accepted, and the judges who assisted the money master in evading the law were made liable to severe punishment.

The status of woman was also raised by him. A petition was handed in by one Amdeng Chan stating that, without her knowledge, her name had been inserted in a slave paper by her husband. The King ordered the law books to be searched about the rights of the husband over his wife. The law was clear that the husband had such a right. This led the King to make the characteristic remark that in such a case only the male was a human being, the female a beast of the field, and he had the law so amended that for the intended sale of the wife by her husband the consent of his wife was necessary. In the same enactment the right of the parents to sell their children was limited to the time before they had reached the age of fifteen, and he had other opportunities of showing his sense of equity.

In amending the old law of abduction the King also raised the status of woman. A woman, one Amdeng

Hnu, had presented a petition to the King, in which she set forth that her parents wanted to compel her to marry a man, although she was in love with another man with whom she had had intercourse. She gave in the petition all necessary details of the harsh treatment she had undergone and the King ordered that if the facts were as related, she should be given to the husband she loved. The husband, however, had to ask for pardon and had to pay compensation to the parents. In the decision on the case the King goes on say: "It appears that the parents sell their daughter 'as if she were to enter a mousetrap.' If this is the case let it be laid down the parents are not owners of their children in the same way as the owners of the cattle and elephants may put a price on them and sell them: or like the money master who has a slave with a fixed value and may sell him for such fixed value. If the parents are in distress, so that they are obliged to sell their children, they may only do so if the children agree, or if the children only agree to be responsible for a part of the indebtedness they can only be sold for such a price." The old law to the contrary was abolished.

Amongst other laws, which show a new departure, mention must be made of those affecting the Priesthood. He reminded them, and laymen, of their duties as members of the Buddhist community. As in all things, the King does not mince matters: he calls a spade, a spade: he plainly shows what abuses have crept into the practice of the priesthood: he says that many only enter the priesthood to lead an idle life: he does not wish the priest to become the laughing stock of earnest people: he forbids the introduction in the ceremony of extraneous matters of a frivolous character apt to lead to profanity. He makes the laymen responsible for the misdoings of the Priest, inasmuch as he makes them liable to punishment, if they, knowing and seeing abuses, do not inform the ecclesiastical authorities thereof.

The King recognized the baneful influences gambling, opium smoking and drinking had on his people. Sir John Bowring informs us in his diary how much he regretted that he could not comply with the wish of the King to have provisions inserted in the Treaty restricting the import of spirits. The King, as is well known, tried in the Treaty with France in 1867 to make some provision regu-

lating the import of spirits: and we may take as proof the wording of article XX of the French Treaty of 1857 stating "that Frenchmen were at liberty to trade in all merchandise, which upon the signature of the present Treaty shall not be the object of a formal prohibition or a special monopoly." Both opium and spirits were at that time special monopolies: and whilst in the English Treaty provisions were made only as regards the trade in opium, the King hoped that also spirits might in the French Treaty be included in "trade liable to special restriction." It is well known that only in the Treaties made with all foreign powers in 1883, during the present reign, the abuses of the spirit trade were remedied.

How keenly the King felt the evil influence of opium on his people, is also shown by the fact that he ordered that those of his Siamese subjects who smoked opium should wear the Chinese queue and dress, and should be liable to pay the Chinese poll tax, a tax which, apparently at that time, carried in the way it was levied, contempt with it.

Already in previous reigns the time for which people had to lend their service, as an outcome of the feudal system, to the state, had been reduced: and under King Mongkut they were no longer called upon to perform work which might be done by paid labour, as part of the work they owed to Government. Thus the waterways constructed during the reign were made by free labour, and these waterways were numerous, and their planning shows a true understanding of the wants of the country.

Whilst the King altered many of the customs in a democratic sense he showed to the nobles he created his solicitude. One of the most significant and imposing ceremonies is the drinking of the water of allegiance. Nobles and people pledge in it their faith to the King. In former days the King himself did not take part in it. Under the King Mongkut this was changed, and whilst the princes nobles and people pledged their faith to the King, the king pledged his to them. He also gave to his nobles and the Chiefs of the outlying provinces and territories titles appropriate to their rank, and whilst allowing them in the territories under their care liberty

of action with regard to local matters, he took care that the general laws of the kingdom were respected, especially those which were made necessary by the new conditions.

Most characteristic as showing the way in which the King considered his position, is a proclamation he issued when about to start on a journey to the Provinces. He left the care of the State to his brother Samdet Phra Pin Klao, who was enjoined to consult with the King's brothers and sons, and with the nobles on all matters affecting Government. For every possible contingency provisions were made, and he was especially anxious that his absence from the capital should not be made the pretext of delaying pending law cases or claims made by either his own subjects or by persons under foreign jurisdiction. He gave also instruction what should be done about ratifying the Treaties with Denmark and the Hanseatic Republics. As to his own position he goes on to say:—"If one of the officials or one of the people should complain against the King of Siam, let such complaints be accepted: let orders under the seal of the Rajawong Powar Sthan be issued to all Ministers and the Lady officials inside the palace, let them give evidence about the case and let judgment be given. If such evidence is not sufficient or not clear, let a letter be addressed to us as King and we will reply according to truth."

The reign of 17 years was thus filled. He found in his reign time for everything, and certainly not the least remarkable part in it was that, besides entering into treaty relations with the countries of the west, he sent to them on various occasions Ambassadors to help on these relations. He appointed Consuls in the chief commercial cities to watch over commercial interests, and by taking a conspicuous part in the Paris Exhibition of 1867 he drew the attention of Commerce to the possibilities of Siam as a trading centre. Nothing affecting affairs of state or private individuals escaped him: that he was a true friend is shown by his private correspondence with foreigners, as far as it has been made public: whether this publication was always made with tact and discretion, or whether it did not partly at least constitute a breach of confidence, we have no business to enquire. In his outbreaks of temper, in his cutting remarks and witty sayings he showed himself a man.

He died, as is known, after having invited many foreign savants to Wua Wan to witness the total eclipse of the sun which took place on 18th August 1868.

He came back from this trip suffering from jungle fever. The King never doubted that he would die and his last thoughts were for the welfare of his Kingdom. We have the death bed scene described to us by his faithful attendant Chao Phya Mahindr. To show that he was perfectly conscious he conversed in English, he read the famous stanzas on death in Pali he had composed, and according to the testimony of Phya Sri Sunthon Voharn they were faultlessly written. He gave instructions, or to speak more correctly, he made known his wishes as to the future of the kingdom: and these were carried out and Siam entered on the new reign prosperous. He died, as he wished it should happen, on his birthday on the full moon day of the 11th month.

Certainly it is too early and would be premature to give a final judgment on a historical character like King Mongkut. In his reign Siam may be said to have passed from the middle ages to modern times, to use a locution which is perhaps misleading. What European countries were allowed to accomplish gradually, Siam by circumstances had to accomplish within a few years and these changes were not brought about by pressure of the people, but by the governing classes who had to educate the people to these new conditions: the governing classes themselves were sometimes averse to changes, lest such should interfere with their privileges, and then it was the King who guided them. It was the spirit of the liberal absolutism of Frederick the Great which guided King Mongkut in his reign. That the new order of things was brought about from within may be accepted as an omen that it is a permanent order

NOTE.—This paper was intended to have been read at a meeting to be held on the 100th anniversary of the birth of King Mongkut, but for various reasons had to be postponed.

In preparing the paper the following publications were principally made use of:—

ราชกิจจานุเบกษา ใน รัชกาล ที่ ๔ ให้พิมพ์ขึ้น ใน ปี มเมีย
สมฤทธิ ศก ๑๒๒๐ แด่ ปี มะแม เอก ศก. 2nd ed.; Bangkok, 108.

ประ กาศ พระ ราช บัญญัติ ต่าง ๆ ใน รัชกาล ที่ ๔
4 Volumes, Bangkok.

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พระ ราช พงษาวดาร กรุงรัตน โกสินทร รัชกาล ที่ ๑

กฎหมาย เมือง ไทย

(Bradley's edition.) 2 Volumes, Bangkok.

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The Foundation of the Society.

A meeting of those interested in the objects of this Society was held in the Oriental Hotel, Bangkok, on February 26th, 1904. Mr. Hamilton King was asked to take the chair, and Dr. O. Frankfurter to act as secretary. Among those also present were Mr. A. d'Abaza, Mr. W. R. D. Beckett, Mr. R. Belhomme, Mr. E. Bock, Mr. M. E. F. Baird, Dr. Beyer, Mr. G. Coates, Mr. Th. Collmann, Mr. A. Cecil Carter, Dr. Dekeyser, Mr. G. Dauphinot, Mr. L. Diemer-Hansen, Mr. F. H. Giles. Colonel Gerini, Rev. Canon Greenstock, Dr. H. Campbell Highet, Mr. J. Homan van der Heide, Mr. J. W. Hinchley, Mr. M. Inagaki, Mr. E. St. J. Lawson, Mr. T. H. Lyle, Dr. T. Masao, Dr. G. B. McFarland, Mr. W. H. Mundie, Mr. P. Petithuguenin, Phya Prajakich, Phra Phaisan, Dr. E. Reyttter, Mr. C. H. Ramsay, Colonel Schau, Mr. C. Sandreczki, Mr. P. Mackenzie Skinner, Mr. R. Sheridan, Mr. G. Schulze, Mr. C. Thorne, Mr. F. G. Traves, and Mr. W. J. F. Williamson.

The first resolution proposed was to the effect that those there assembled should form themselves into a society for research and investigation in matters appertaining to Siam, the more specific name and object of which association should be set forth in a set of rules to be adopted later.

This was proposed by Mr. Beckett, seconded by Mr. Coates, and agreed to.

Mr. Beckett next moved that the gentlemen there assembled who should signify their intention of signing such rules when adopted, and of paying the sum later agreed on as the annual subscription, should constitute the foundation members of the Society.

This was seconded by Mr. Williamson, and carried, Mr. Skinner suggesting that the list of foundation members should not be confined to those actually present.

The question of electing a President and Hon. Secretary of the permanent organisation was then taken up. The Chairman pointed out that Mr. Coates might fairly be described as the father of the new society.

and suggested that he should be asked to accept the presidentship. Mr. Coates, however, said he intended shortly to go to Java and so would be prevented from attending at the outset. The President elected should be here to help on the society, and he suggested Mr. Hamilton King or Mr. Beckett.

Mr. Bellhomme proposed that Mr. Beckett be appointed President of the Siam Society. This was seconded by Mr. Williamson and at once adopted.

For the post of Hon. Secretary and Librarian Mr. Giles proposed Dr. Frankfurter. Mr. d'Abaza seconded, and this was also agreed to unanimously.

After proposing a vote of thanks to Mr. Hamilton King for his services, the President then took the chair and thanked the meeting for electing him.

The rules already drawn up and printed by a provisional committee were next discussed at some length, and were finally adopted.

The remaining officers were afterwards elected as follows: Vice-Presidents, Colonel G. E. Gerini, Mr. Frank H. Giles, and Dr. E. Reytter; asst. Hon. Secretary, Mr. W. H. Mundie; Hon. Treasurer, Mr. W. J. F. Williamson; Members of Council, Mr. A. d'Abaza, Mr. J. Ferrando, Mr. J. Homan van der Heide, Dr. T. Masso, Phya Prajakich, and the Rev. Père Schmitt.

The meeting then adjourned after those present had enrolled themselves as members.

Ordinary General Meetings of the Society.

(1904)

First General Meeting.

Minutes of the first ordinary general meeting held at the Bangkok United Club on the 7th April, 1904, at 9 p. m.

THE PRESIDENT, Mr. W. R. D. Beckett, took the chair. In opening the proceedings he informed the members of the changes that had taken place in the Council since the meeting at which it was elected, viz. the appointment of Mr. A. Cecil Carter as Honorary Treasurer in place of Mr. Williamson, who had found himself unable to take up the duties, and the appointment of Dr. Poix as a councillor. He further announced that on the invitation of the Council, H. R. H. the Crown Prince of Siam had been graciously pleased to accept the honorary post of Patron of the Society, and H. R. H. Prince Damrong the honorary post of Vice-Patron. This announcement was received with applause, and later in the evening the satisfaction of the members was expressed by the passing of a formal vote of thanks to their Royal Highnesses, on the motion of the President.

The President afterwards submitted on behalf of the Council the names of Chao Phya Bhaskarawongse, the Right Rev. Bishop Vey, Sir Ernest Mason Satow, Sir George Scott, Mr. W. J. Archer, M. Lorgeou, Geheimrat Bastian and M. Pavie, for election as honorary members; and the names of Mr. James McCarthy, Mr. H. Warington Smyth and Mr. G. C. B. Stirling for election as corresponding members.

Approved.

DR. O. FRANKFURTER then read a paper on the aims and objects of the Society.

MR. HAMILTON KING suggested the advisability of having resumé of papers distributed beforehand, as it was in many instances, without such a guide, difficult to follow the Lecturer.

COLONEL GERINI said he might call attention to some points of detail in order to emphasise what had been so ably set forth in the paper

as to how much there was still to be done in the field that lay before the Society. Especially he wished to point out that everyone might be able to contribute to this work. To take first History and Archaeology, one of the first things should be to have a list of all the antiquarian remains existing in the country. Such a work could only be accomplished if every one, especially those living up-country, sent accurate and detailed information regarding the ruins of ancient monuments, etc. and inscriptions they might come across. In that way in the course of time it might be possible to have an extensive list of inscriptions and other antiquities. The Pavie Mission had collected some 40 or 50 inscriptions from different parts of the country, and these had been translated by Père Schmitt. But there were many more which had not been reproduced, and, he was confident, far more than was so far known. One of their members, Mr. Bourke, had recently discovered a very important inscription at Takûa-Pā, in the Malay Peninsula, which in his (Col. Gerini's) opinion belonged to the third or fourth century A. D. That was in a district where no inscription had been found before and he was firmly convinced that many more could be brought to light in looking through antiquarian remains. When inscriptions were found the best thing was to take a squeezing. Then again, though it was not very easy to come across them, all members might on occasion help also in finding old chronicles and pagoda histories. These were not entirely to be relied upon, but there was always a foundation of truth to be got after proper examination.

In ethnology a very wide field opened up, for practically nothing was known of the races inhabiting Siam—apart, of course, from the Siamese. There were many races whose very names were hardly known. For example he had heard but recently of a tribe living up the Kanburi river and some on the hills of Nakhon Nāyok—the Khā Ut—who were so far entirely unknown to science. Other better known but still interesting examples were the Karens in the Phejburi province, the Karens and Karangs in Rājiburi province, and in the North the Lavā and the Khmuḥ. If members helped by taking vocabularies and photographs of such tribes much useful information might be acquired.

Again very few anthropometric measurements had been taken so far. And those taken had been for the most part among the people on the coast where there was a mixture of different races, so that it was almost impossible to classify the facts that had been ascertained. It would be of interest if such measurements were taken up country in the recesses of the valleys where the Thai race especially had preserved some-

thing of its original purity. So far as the wild tribes were concerned we had no measurements at all.

Useful work might be done too in noting other characteristics, such as the blue spots on the sacro-lumbar region of the body. These had only been noticed a few years ago; but already they were said to be distinctive of the Mongolian race. That might be going too far without more extensive observations, and certainly there should be an investigation to see if all the wild tribes had these spots.

Then there was folklore and there were the sciences. As to botany for example, he believed there were few plants here of which the species had been determined, and he hoped the society would have contributions on that topic from its botanist members and officials of the Forest Department.

The REV. DR. E. P. DUNLAP stated that the botany of the country was investigated by Dr. Bradley in former years but unfortunately all his materials had been lost. He went on to point out the interest that would attach to a collection of agricultural and other implements, which for the most part were unknown in Bangkok. As to the less well known tribes mentioned, he had himself had experience of the C'hau Nam, a people who were leading a gipsy life towards the Burmah side; and he knew there were 4 or 5000 of dwarf people hidden away in the interior of C'haiyā province. They had no houses, and their only cooking utensils were green bamboo joints. *

The REV JOHN CARRINGTON pointed to the similarity of the soil two-thirds of the way up to Khôrât, to that in the great pepper growing district of Trang; and suggested that the former might also be made a pepper district. Travelling all over the country he had been struck by the fact that the Siamo-Laos people were a very plain folk and very susceptible to the reception of anything that is good. And really the universal characteristic of the people of this country was their gentleness and their kindness.

* These people are *Semang* Negritos, and have been cursorily alluded to in H. Warrington Smyth's "Five Years in Siam," vol. II, pp. 76-77. He erroneously calls them *Sakai*, having mistakenly inverted the generally accepted meaning of the two ethnological terms *Sakai* and *Semang*. Here is a most interesting opening for members of the Siam Society having occasion to travel through the C'haiyā district. Photographs of most characteristic types of this tribe, vocabularies, and if possible other information as to their customs, beliefs, etc., should be taken as soon as possible and laid before the Siam Society.—G. E. G.

DR TRUMPP gave a detailed account of the differences he had observed between the Lāo and the Lü in the C'hieng-Kham and Thā Fā district, and also some notes on the hill tribe known as the P'hi Pā (𑜋𑜨𑜃𑜫) in the same part of the country. The Lāo and Lü, he said, differed in dress, stature, and complexion. Their dialects were different, as were also the arms they bore, and the Lü children seemed to have distinctive games. The Lü were richer than the Lāo; they had better houses, and they were also much prouder. They would not work on Government service unless they were forced. The P'hi Pā so far as he could gather, had no houses and no dress. They hunted with spears, having no fire-arms.

In closing the discussion THE PRESIDENT touched on a number of the points raised. He gave an instance of what might be done in the way of preserving old documents that were disappearing in out of the way places. The documents he referred to were found, riddled with white ants, in an old cave, near a steep bank of the Mā-P'hing (C'hieng-Mai River); he had them translated and they were proved to refer to important historical events. With regard to the P'hi-Pā or Phī-Thong-liang referred to by Dr. Trumpp, the President said he had been close to them in the P'hayāu district. They lived in the forests under the sun-dried banana leaf. Their food was meat principally, but they went down to the bazaars of the towns to beg or buy rice. They never, however, brought down their women or children. A surprising thing was that they knew a large number of dialects. They knew certainly Burmese, Lāo, Siamese and Karen.

As to the red soil referred to by Mr. Carrington, he believed it extended from the Tonli Sāp to the lower range of the Khôrūt hills. The rice grown on it had a red colour and was not very tasty.

He might add to what had been said about the Lü in Northern Siam that Lü caravans came regularly from C'hieng Rung (Kieng Hung) in the Sib-song P'han-nā. Lü, he took it, was the original dialect of Siamese; at any rate he found he could understand it very much better than he could understand Lāo.

He agreed with Dr. Dunlap as to the desirability of a collection being made of the agricultural and other implements used by the people, and the particulars given by Dr. Trumpp regarding the dress of the people in the north had reminded him that an interesting collection might be made for the Siam Society's museum of the costumes of the various tribes as well as of their instruments, arms, etc.

A vote of thanks was accorded to Dr. Frankfurter for his paper, and the meeting then adjourned.

ADDITIONAL NOTE.

On the congenital spots in the sacro-lumbar region appearing on infants of coloured races.

As my reference to the blue spots that have been observed on the sacro-lumbar region of infants, of Mongolian extraction especially, seems to have aroused no little interest among those present at the first ordinary general meeting of the Siam Society, I take the liberty of subjoining here with a few more remarks in elucidation of this important subject. The reason of its being as yet comparatively unknown to the general public is that its discovery is quite recent, and merely goes back some twenty-two years, when Dr. Baelz, the eminent anthropologist so well known for his researches on the races of Japan and the Far East in general, first called attention to the occurrence of such spots on Japanese new-born children. It was in December, 1902, while at the Hanoi Congress and in the course of a lecture given by Dr. Baelz himself on the Races of Eastern Asia; that I first learned of the peculiar somatic characteristic in question, and had the advantage of becoming acquainted with its main features through a look at the many photographs exhibited by the lecturer in illustration of his theme.

In the sacral region—the eminent anthropologist then pointed out — and often all over the trunk of new-born infants of the Eastern Asian races, peculiar blue spots occur which disappear in the course of the next few years. Similar spots are invariably absent in children of the pure white race. Their presence thus evidences an admixture of coloured blood, even when every other sign of intercrossing has disappeared, as such spots are then still traceable. This fact is well known to Brazilian women. [See *Compte Rendu* of the "Premier Congrès International des Etudes d'Extrême Orient, Hanoi 1902," p. 102] (a) In a paper contributed by him to the Berlin Anthropological and Ethnological Society in 1901, Dr. Baelz drew attention in still greater detail to the phenomenon of the

(a) According to a popularly accepted notion that I have often heard repeated here in the East it seems that the coloration of the nails peculiar to persons of Eurasian blood, persists the whole life long. But perhaps this characteristic is not invariably so easily detected as the spots alluded to.

blue spots, and expressed the view that it forms the most important and powerful distinctive mark separating the Mongol race from others. [See "*Verhand. der Berlin Gesellschaft für Anthropol., Ethnol., and Urgesch.*," 1901, pp. 66-189 and 202-220.]

Almost contemporaneously Mr. Deniker, the author of several well-known publications on anthropology, presented a paper on the same subject to the Paris Anthropological Society. ["*Les taches congénitales dans la région sacro-lombaire considérés comme caractère de race*"—in *Bulletin et Mém. de la Soc. d'Anthrop. de Paris*, 1901, pp. 274-281]. Therein the author points out that the presence of the blue spots in question has been observed in the Japanese, while it is totally absent in the Ainu. It has further been ascertained in Chinese by Matignon; in Tagals (Philippines) by Collignon; in Malays by Kohlbrugge and Ten Kate; in Annamese and Siamese by Chemin; and lastly, in Eskimos by Søren Hansen. Mr. Deniker sees in such spots a characteristic distinctive mark of the race which he vaguely terms "Indonesian." Such generalisations are, however, too premature until investigations on a larger scale are prosecuted all over at least the Far East, and it becomes precisely known among what and how many races and tribes the phenomenon occurs. (b)

In the face of the foregoing facts, it will be evident to everyone how important it is to extend such researches as soon as possible to the wide geographical area and the so varied ethnographical field coming within the scope of the Siam Society.

G. E. GERINI.

(b) I point out with pleasure that being unable to obtain access to the two original publications last referred to, I have availed myself, for these remarks, of the able notice that appeared on them in *Bulletin de l'École Française d'Extrême Orient*, t. II., p. 92, Hanoi, 1902. I find, however, the subject briefly touched upon in Dr. Deniker's recent volume "*The Races of Man*"; London, 1900, p. 51.

Second General Meeting

The second general meeting of the Siam Society took place at the Bangkok United Club on the evening of Wednesday 11th May, 1904. Mr. W. B. D. Beckett (President) was in the chair.

In opening the proceedings, THE PRESIDENT submitted the names of Taw Sein Kho (Rangoon), M. Finot (Hanoi), and Dr. Brandes (Batavia), recommended by the Council for election as corresponding members. Their election was agreed to.

The President then said the Hon. Secretary had received a couple of letters which he should like to lay before the meeting. H. R. H. Prince Damrong had written acknowledging the vote of thanks accorded him at the last meeting. In this letter his Royal Highness said: "It will always give me pleasure to render you such assistance in the aims you have in view as I have in my power." (applause). Then Chao Phya Bhaskarawongse wrote to say that he would be very pleased to accept the position of an honorary member. He also added he was willing to put his library at the disposal of any member who wished. He had a very good library of Siamese literature, and it was an excellent offer he had made.

Continuing the President said that the next business was Prince Damrong's paper, and he was sure they were all very grateful to his Royal Highness for the very great assistance he has rendering the Society in giving it a paper so early in its career, since no one knew Siam better than he did. The paper was written originally in Siamese, and, at the Prince's request, had been translated by Dr. Frankfurter.

MR. A. CECIL CARTER then read the English translation of his Royal Highness's paper "On the foundation of Ayuthia."

At its conclusion, COLONEL GERINI said he agreed on the point that was raised, that very likely King U-thong did not come down straight from the north, because there was another piece of evidence which he had observed in Ayuthia. We had different accounts about the foundation of Ayuthia; at least he had occasion to see three or four of these accounts, and all agreed in the fact that when King U-thong founded Ayuthia he came down opposite the southern side of the island. All accounts agreed that when he came with his army to Nong Sanô he stopped on the southern bank of the river; and at the place where he stopped he erected a temporary pavilion until the building of the city on

the island opposite was completed. That place was called "Tamnak Wieng-lek" but it is not generally known now where this place is. Afterwards King U-thong founded a temple *Wat P'hutthai-sawan* at this place Wieng-lek. Now he (Col. Gerini) had been to see for himself and the site of this temple is on the south bank of the river flowing round the city, on the south side of the latter. Col. Gerini had himself no independent evidence on which to criticise the views so ably advanced by Prince Damrong. But if the King U-thong came from Thep'ha-nakhon he must have come down by the banks of the Sup'han river. If he had come down by the present branch of the river he would have met with great opposition from the dominant power that had Sukhōthai as a centre. The Sup'han river is now a very insignificant watercourse but in olden times it was far more important. The most ancient site of a capital of Siam we have evidence of was near where P'hrah Prathom-chedi is now. In those days the river was far important and more to the west.

MR. AL. CECIL CARTER said it seemed to him that rather too much stress had been laid on the fact that when King U-thong founded the city of Ayuthia he took up his temporary residence on the south bank of the river opposite the island. If he came from the north, having seen a good place, it seemed more natural that he should encamp to the south of it, than that he should come from the south, stop, and send his people on ahead of him to build the city. They had been told that the fact that King U-thong made his temporary residence to the south was evidence that he came from the south. Personally Mr. Carter thought it was evidence that he came from the north, that he came through the place, saw it was good, and had a city built on the site he had already surveyed.

Two old coins and a signet ring (found at P'hrah Prathom and Sup'han) had been sent by Prince Damrong, and were examined by those present with considerable interest.

COLONEL GERINI then read his paper on "Siamese Proverbs and Idiomatic Expressions"

At its close on the motion of THE PRESIDENT a unanimous vote of thanks was passed to H. R. H. Prince Damrong and Colonel Gerini for their very interesting and learned papers.

Third General Meeting.

The third ordinary general meeting of the Siam Society was held at the Bangkok United Club on the evening of Monday the 27th June, 1904. The President (Mr. W. R. D. Beckett) was in the chair.

In opening the proceedings THE PRESIDENT said the first business was a paper which M. Pierre Morin had been good enough to contribute on certain characteristics of the Lāo people up in Wieng-Chan. M. Morin was up there as a Resident of the second class, for several years, and had acquired a very intimate knowledge of the people and their customs. His paper dealt with the ceremony "*Ba Sri*," which is called by the Siamese "*Tham Kwan*," or "*Sao Kwan*" by people of lower rank.

MR. A CECIL CARTER read a resumé of the paper which he had prepared in English.

In M. Morin's absence his paper was then read by M. PETITHUGUENIN.

P'HYA PRAJAKICH gave some account of the same ceremony in Lower Siam.

THE PRESIDENT afterwards said he had next to call on P'hyā Prajakich to read his paper on the Mēnan Mūn and the Provinces in the East. In 1891, he had himself the pleasure of meeting P'hyā Prajakich at Ubon. P'hyā Prajakich was second Commissioner there under Prince Bijit at that time, and he resided in the Ubon district for some three years, so that he was giving them a paper on a subject about which he had knew a good deal.

P'HYA PRAJAKICH read his paper in Siamese, and afterwards exhibited some Hindoo figures from Muang Surindr.

THE PRESIDENT then said that if any gentleman had been in that part of the world, the basin of the Nam Mūn more especially, they would be glad to learn how he found the country. Mr. Giblin was there in 1894 or 1895, and he (the President) was there in 1891; if there were any others present he thought the meeting might hear their experience. The whole district was of great interest, having been sandwiched in between a Hindooized population to the south and Buddhist Thai tribes advancing from the north. The forts of Nakhon Wat were repeated at Pathai-Saman, but were more irregular. The arches, which are characteristic of them, were formed from blocks of iron ore. These places were called Prāsād and the only practical interpretation, he thought, was "castle"—

a place of refuge for the people at times when the whole country was at war. * They had beautifully arched galleries underground which could have been used only for refuges, and he took it they formed castles for the people and the Chows who exercised dominion over them. The wonderful part of these Prāsād was the curious form of arched stone formation; each stone was whole, and they must have been pulled up by ropes. The iron ore was dug out of the moats that surround the castles, and the form of architecture was after the same style as at Nakhon Wat. With regard to the Hindoo figures that are found Prince Bijit had a theory that these images were left by the Hindoo fugitives who came up from Angkor Wat when they were expelled by the Chāms from the Champā country. † If so, they left these images all along this whole range, for the figures had been dug up in large numbers, but none have been found north of the Nam Mūn. Then there was a theory that the Kamoos and Khās are a remnant of the old Hindooized population whose ancestors built Nakhon Wat.

The Nam Mūn itself was an interesting river, but very difficult to go down in the dry weather—in that respect it is in fact very much like the Mē Ing. There is a drop of 50 feet into the Mē-Khong, but except in the high water the current is almost imperceptible owing to the high barrier of rocks. When he was there a steamer was running from Thā-Cheng, and if that barrier of rock could be exploded navigation might be very much facilitated. As it was, a steamer was still running and doing rather well from a business point of view. The country was sandy, flat and uninteresting; the carts were very slow and dreadful; the road itself passed to the north of the Nam Mūn. There was a sparse jungle of scrubby trees, but the country was generally very flat. The water was not good to drink—it was so stagnant and fish so numerous that it was not sweet—and the people drink well water.

He had, by the way, never seen women coolies before his visit to that district. It was women who brought his luggage

* The real castles or forts are the constructions termed Banthai, Phthai, etc. Prāsād properly means "palace" or princely residence.—G. E. G.

† The fact, as evidenced by the ancient inscriptions of Kamboja is, however, that the country above alluded to lay within the area of the Kambojan kingdom at the time of its grandeur. Thus the buildings and the images in question have undoubtedly been erected on the spot by the Khmers.—G. E. G.

from Khemarāt to Ubon, and they proved quite as good as men. The country was good for cattle breeding, but was only slightly developed at present. It required developing in many ways.

MR. GIBLIN said he was so much impressed by what he had seen at Nakhon Wat that he had no thought for anything else. But he was struck by the fact that the towns were far apart, with very few villages in between. There was cultivation all round the towns, but the interior part seemed very desolate, though that no doubt was to be attributed to the question of water and the time of the year he was there. He passed through Sangkā, Khukhan, Surindr and Buriram.

On the motion of THE PRESIDENT a vote of thanks was accorded to M. Morin and P'hyā Prajūkich for their interesting papers and the trouble they had taken.

The meeting then terminated.

Fourth General Meeting.

The fourth ordinary general meeting of the Society was held at the Bangkok United Club on Thursday the 5th January, 1905, the business of the evening being a paper on King Mongkut by the Hon. Secretary, Dr. O. Frankfurter.

THE PRESIDENT, MR. W. R. D. BECKETT, was in the chair, and, in introduction, said Dr. Frankfurter had prepared a paper which dealt with one of the most famous of the Siamese Kings, one whom all of them had read about in Bowring's "Siam" and elsewhere. This paper was originally intended to have been read on the 17th October, 1904, on the occasion of the centenary of the late King's birth, but for various reasons it had to be postponed.

MR. A. CECIL CARTER then read Dr. Frankfurter's paper.

On the discussion being opened, Dr. T. HEYWARD HAYS gave further particulars about one or two points of interest in connection with the reign of King Mongkut. He pointed out that till the reign of King Mongkut's predecessor vaccination was absolutely unknown in Siam. In 1833-39, when Dr. Bradley was here, there was a terrible scourge of small-pox. Dr. Bradley was an intimate friend of Chao Fa Mongkut then still in the temple, and he pointed out the value of vaccination. Shortly after Chao Fa Mongkut came to the throne, and allowed Dr. Bradley to vaccinate the prisoners. The results were good, vaccination became more general, and thousands of people were saved. Now

vaccination is gladly accepted even by the commonest people. But it was owing to King Mongkut's democratic open-mindedness that it became general in Siam; and but for him it might have been delayed for years.

Dr. Hays also touched on the interest attaching to the total solar eclipse which happened at the end of the reign, and which was visible to the greatest advantage from Siamese territory. The occasion was one which greatly attracted the attention of the King, who studied the whole matter for himself, and it was at his invitation that the scientists of the world came out to Siam to see the eclipse.

THE REV JOHN CARRINGTON, who arrived in the country in 1869, gave further interesting particulars with regard to the now obsolete coins of the last reign. He also touched on the various figures of interest in the missionary world in the time of King Mongkut, including Dr. Bradley, Mr. Caswell, Mr. Jones. Dr. House and Mrs. McFarland.

THE PRESIDENT moved a very hearty vote of thanks to Dr. Frankfurter for his interesting paper, and at the same time appealed to the members for papers. It was not an easy thing to write a paper on Siam, he admitted, owing to the difficulty experienced in putting one's hand on the information one wanted. They therefore felt all the more greatly indebted to Dr. Frankfurter for his able paper.

The vote of thanks was cordially passed, and the meeting terminated.

Report For 1904.

[PRESENTED TO THE FIRST ANNUAL GENERAL MEETING
HELD ON JANUARY 30TH, 1905.]

The Fiam Society was constituted on the 26th February, 1904, and in accordance with its statutes the Council appointed at that meeting have now to retire from office, and it is their duty to give to this meeting a report of their stewardship.

On the 31st December, 1904, there were 134 names on the list of members, and some few more have been added since that time. Of those 134 members, 103 might be considered original members inasmuch as they entered their names before the first general meeting, which took place on the 7th April, 1904.

The aims of the Society, the investigation and encouragement of art, science and literature in relation to Siam and neighbouring countries, have been steadily kept in view, and with the consent of the general meetings honorary and corresponding members in Siam and foreign countries have been appointed to further these aims. The Council are happy to say that they have received much encouragement in their work by His Royal Highness the Crown Prince having accepted the post of Patron of the Society and by His Royal Highness Prince Damrong having accepted that of Vice-Patron. In addition indeed to having in various ways encouraged the aims of the Society the Vice-Patron was good enough to have read at our second general meeting a paper on the foundations of Ayuddhya.

The Council are also happy to announce that they have received much support from the Ecole Française d'Extrême Orient who have sent them through Professor Finot the fourth volume (issued this year) of their Bulletin, while Dr. Brandes, of Batavia, has sent the Rapporten van de Commissie in Nederlandsch Indië voor oudheidkundig onderzoek op Java en Madoera,—2 vol. 1901 & 1902—issued by the Batavian Association of Art and Science. The Editor of "Buddhism" has likewise sent three numbers of his journal. And these form up to now the very small nucleus of the Library. The honorary and corresponding members have accepted their nominations in cordial letters of acknowledgement, and the Council have pleasure in recording their appreciation of the flattering notices the Society has received from other learned Societies, such as the Royal Asiatic Society, the Società Asiatica Italiana, etc., and in periodical publications.

The first volume of our Journal, which will be sent in exchange, will be in the hands of our members at an early date and in it will be published the papers read at the four general meetings which have been held up to now. As members have already been informed, the

Council have received promises of other contributions, and they once more venture to appeal to all to assist them in contributing papers to the Journal.

During the year the Council held regular meetings at which various questions relating to the aims of the Society were discussed. All suggestions made were taken into consideration and if they were not able to carry all of them into effect the Council trust that at a future day they may come into force in a modified form. This is more especially the case with regard to the publication of papers.

The Council are happy to announce that Dr. Poix joined them in the course of the year, in accordance with the statutes. Meer Homan van der Heide left in June for Europe. They have to deplore the loss by death of the Reverend Father F. J. Schmitt. Amongst the not very numerous scholars in this special sphere of knowledge he occupied a foremost place, and it was an honour to this Society that he accepted a place on the Council. He had promised to read before us a paper on the "Origines thaïes," and he always regretted that his numerous other duties did not make it possible for him to attend the Council meetings. It may not be generally known that when he returned last from Europe, unfortunately not cured of the disease to which he succumbed, he remained several months in Singapore for the purpose of studying Malay, which he had not had an opportunity of studying before. His memory will always be cherished by the Siam Society, as it will by all other scholars.

O. FRANKFURTER.

Honorary Secretary.

ACCOUNTS FOR 1904.

Dr.

Cr.

	Tcs.	Cts.		Tcs.	Cts.
100 Subscriptions at 20 Tcs.	2,000	00	Printing, Stationery and Postage ...	229	06
			Clerk's salary 5 months at 20 Tcs. ...	100	00
			Rent of room at Hotel	30	00
			Cost of Book case...	35	00
				394	06
			Balance	1,605	94
	2,000	00	Total	2,000	00

(Sd.) A. CECIL CARTER,

Honorary Treasurer.

Monthly Abstract of Meteorological Observations.

IN 1902.

Month.	Highest Shade temperature.	Lowest Shade temperature.	Mean temperature.	Rainfall in inches.
January	93	59	76.82	nil.
February	94	56	77.	0.4
March	102	70	84.8	1.
April	98	73	86.	2.97
May	102	73	85.88	3.15
June	100	74	86.56	2.99
July	98	73	85.	2.4
August	98	74	84.1	6.91
September	97	70	82.43	16.64
October	94	73	83.	7.77
November	93	68	82.4	1.49
December	95	69	81.2	0.8
Annual mean temperature. 82.93.				
Total rainfall				46.52

Monthly Abstract of Meteorological Observations.

IN 1903.

Month.	Highest Shade temperature.	Lowest Shade temperature.	Mean temperature.	Rainfall in inches.
January	97.	58	80.6	.05
February.	97.	66	80.7	.3
March	101.	71	86.	.00
April	103.5	72	88.	.00
May	104.	72	83.	9.88
June	100.	75	81.8	9.16
July	99.	72	84.	4.16
August	96.	74	82.7	7.50
September	92.	71	81.96	11.97
October	92.	71	80.89	7.58
November	91.	64	78.4	0.42
December	91.	58	71.5	1.42
Total				52.48

Monthly Abstract of Meteorological Observations.

IN 1904.

Month.	Highest Shade temperature.	Lowest Shade temperature.	Mean temperature.	Rainfall in inches.
January	93	53	73.97	—
February	97	59	76.2	—
March	96	68	83.9	873
April	101	68	84.7	5.715
May	98	72	85.7	12.545
June	93	71	84.7	3.97
July	94	74	84.28	2.330
August	96	74	84.	2.805
September	96	72	83.6	15.260
October	95	74	83.3	10.383
November	93	62	79.5	5.5
December	96	56	76.3	0.1
Annual mean temperature 81.6				59.481
Total rainfall				

By

H. CAMPBELL HIGHET, C. M., M. D., D. P. H.

Principal Medical Officer,

Local Government Department,

Bangkok.

To Contributors.

N.B.—An enormous mass of valuable information can rapidly be collected through the co-operation of every one. No special training is in most instances required, nor special facilities or leisure for inquiry. Many facts fall under the eye of the ordinary observer which go lost to science, simply through their not being jotted down and communicated for publication. It is from an extensive collection and co-ordination of such facts that science can draw the largest benefit and often make extraordinary strides. Every casual observer, even if not interested in the subject, can help by simply noting down such facts as fall under his knowledge on a slip, and forwarding this for insertion in the *Correspondence* or *Notes and Queries* rubrics, which it is proposed to start in this *Journal*. Those possessing inclination and facilities for inquiry can assist in various ways, either by writing papers, monographs, translations of native works or of rare accounts of Siām, etc. that have appeared in not generally known foreign languages; or by taking plans, sketches, photographic views, squeezings of inscriptions, and forwarding them to the Siam Society. As one often feels in doubt as to the selection of a subject, the following alphabetical list is appended of

SUBJECTS IN SPECIAL RELATION TO SIAM AND HER DEPENDENCIES
UPON WHICH CONTRIBUTIONS ARE INVITED TO THE
JOURNAL OF THE SIAM SOCIETY.

- | | |
|---|--|
| Aboriginal races and tribes. | Annamese in Siām: history of their immigrations; statistics, customs, etc. |
| Agriculture; methods, implements, festivals. | Anthropology, and anthropometric measurements. |
| Alchemy, philtres, etc. | Archaeology. |
| * Alimentation; foods, anthropophagy, geophagy, etc. | Architecture: characteristics of, origin, history. |
| Amulets, charms, talismans. | Arms of offence and defence: description, etc. |
| Ancient cities and monuments of Siām: descriptions, plans, views. | Arts and sciences. |
| Animals, domestic; pets; animal worship. | Astrology, horoscopes, etc. |

- Ballads and songs.**
Bells, temple: description, ornamentation, use, etc.
Bibliography: lists of MSS. or native printed works.
Biographies and anecdotes of Siamese celebrities.
Birds and bird nests.
Birth customs.
Black Art.
Boats and boat building.
Botany; history of botanic investigation in Siām.
Brahmanism and Brāhmans in Siām.
Bronze castings: composition of alloys used in statuary, drums, bells, gongs, etc.
Buddhism; tenets, rites, influence of; Buddhist schools, temples, literature; statues of the Buddha, relics, foot prints, etc.
Burmese in Siām.
Business.
Calendar.
Canals, artificial (*Khlongs*); history of, life on, etc.
Carving: ivory, wood.
Castes and clans.
Cattle: rearing, diseases, etc.
Ceremonies: State, agricultural, domestic, and ceremonial customs.
Chāms in Siām: history of their immigrations, statistics, customs, etc.
Children and babes; child-birth ceremonies; children's games, rearing of children.
Chinese in Siām.
Chronology.
Commerce: local, foreign.
Communications: roads, tracks, rivers, canals.
Country life and customs.
Courtship.
Cremation ceremonies.
Currency, old and new: money, cowries, tokens, etc.
Customs: local, traditional
Dances: ceremonial, superstitious, etc.
Demonology, spirit worship.
Disease and sickness: superstitions anent.
Domestication and rearing of animals.
Dramatic and pantomimic art.
Dress and costumes.
Drums, bronze and wood: their uses in rites, their decorations.
Dyeing and dyes.
Education, local methods of; influence of foreign ones; monastic and laic educational systems.
Elements, sun, moon, stars, comets, shooting stars, eclipses; superstitions about.
Elephant: albino, etc.; elephant hunts.
Embroidery in gold, etc.
Enamels and enamelled ware.
Engineering works; engines, machines of local make: description, history, etc.
Ethnography, Ethnogeny.
Etymology of words, names, toponyms, etc.
Eurasians.
Evil Eye: superstitions about.
Family Life; Family Rule, Family Property, etc.
Fauna and Flora.
Fermented drinks of native make.
Festivals and festival customs.
Fisheries; fish curing methods and establishments; baiting.
Folklore, Folk tales, Hero tales.
Food, Foodstuffs, and native methods of cookery.
Footprints, sacred (*P'hrah Bāt*).
Foreigners and foreign settlements in Siām: Chinese, Chāms, Mons, Khmērs, Malays, Annamese, Tavoyers, Burmese, Hindoo, etc.

- Forests and Forestry.
 Fruits and flowers: floral decorations, etc.
 Funereal customs: cremation, etc.; mourning.
 Furniture, household; types of native.
 Games and gambling.
 Geography: physical, political; Topography; Cartography.
 Geology.
 Goblinom: ghosts, phantoms, shadows, elves, gnomes, fairies.
 Gongs: methods of manufacture; ornamentation, uses.
 Grammatical notes on Siamese, Lāu, Moñ, and other languages or dialects spoken in the Kingdom of Siām.
 Graphic Arts.
 Guides: Excursionist.
 Guilds and Trade Combinations.
 Habitations: arboreal, on piles, lake and river dwellings, boats, floating houses.
 Hindoos in Siām.
 History, general and local; sources of.
 Home life.
 Household, from the roof-tree to the hearth-stone and threshold: superstitions, etc.
 Hunting, trapping, and game.
 Industries, local: boat building, wood and ivory carving, enamelling, lacquering, mother-of-pearlinlaying, gold and silver ware, pottery, weaving, dyeing, paper making, embroidery, etc.
 Inscriptions: Thai, Khmēr, Sanskrit, Pāli, etc.; photos, squeezings, and translations of same.
 Insects: butterflies, silkworms, edible kinds, etc.
 Intercourse between Siām and other nations.
 Irrigation: native methods of.
 Jargons.
 Jewels and Jewelry: make, superstitions, etc.
 Jingles.
 Jurisprudence; Justice and Judges.
Khlongs and *Khlong* life.
 Khmērs in Siām.
 Kites and Kite flying.
 Lacquer wares.
 Language and literature: Siamese and Lāu.
 Lāu country and people: history, customs, etc.
 Laws: translations, of old Siamese and Lāu; unwritten laws and customary observances.
 Legends: place-legends, hero-legends, etc.
 Love and lovers; love songs.
Lusus naturae: albinos, twins, hairy children, etc.
 Magic and Magicians: dress, instruments, rites, etc.
 Malay Peninsula, Siamese dependencies on: description, history, ethnography, dialectal peculiarities.
 Malays and Javanese in Siām.
 Man: the body from his head to his feet; superstitions about.
 Manners and Customs.
 Maps and Itineraries, ancient and modern.
 Marriage customs: the bridegroom, the bride; exogamy and endogamy.
 Materia Medica: lists of native simples, nostrums, etc.
 Matriarchal customs, survivals or traces of.
 Means of Existence.
 Medicine and surgery: native practice of; influence of foreign, and history of its introduction into the country (vaccination, etc.)

- Metallurgy and Mineralogy.
 Meteorological observations in various parts of the country.
 Mines, superstitions and customs about; native methods of working.
 Moñs in Siām: history of their immigrations; statistics; language; customs; occupations, etc.
 Monasteries and Monks, Buddhist; life in.
 Morality, social morals.
 Music and Musical instruments: specimens of musical compositions, tunes, songs, etc.
 Mythology, Buddhist and local.
 Nāga worship, motives of ornamentation, etc.
 Names and Nicknames: lists of, explanation of, etc.
 Navigation.
 Negritos and Negrito-descended tribes.
 Neolithic and paleolithic implements: superstitions about.
 Novels: translations, summary of plots, etc.
 Numismatics: coins, medals, seals, porcelain tokens, cowries and other kinds of currency.
 Nursery customs, Nursery rhymes,
 Occupations: household and outside.
 Omens, presages, pronostics, etc.
 Ordeals.
 Ornamentation.
 Ornithology.
 Painting and Painters.
 Pali MSS.; Pali works composed in the country.
 Paper, native; manufacture; folding books.
 Parents and relatives: relationship.
 Perfumes and perfumery, local.
 Photos of localities and objects of antiquarian interest.
 Planting and Harvesting Ceremonies.
 Plays: translations of, summary of plots of, etc.
 Ploughing Festival.
 Poetry.
 Politeness: peculiarities of native, and formulae of.
 Political Constitution and Administration.
 Polyandry and Polygamy.
 Pony, the Siānese.
 Posts and Telegraphs: history of their introduction into the country; postage stamps, etc.
 Pottery, Siānese and Lāu; porcelain; glazed ware; earthenware; porous do.
 Prehistoric implements, stations, skulls, etc.
 Printing in Siām and Lāos: lists of locally published works; history of the local Press.
 Productions: mineral, vegetable, animal, and industrial.
 Property: family, communal, village; individual, etc.
 Proverbs, saws, parables, etc.
 Railways: history of their introduction into the country.
 Rain and Rainmaking ceremonies.
 Relationship, degrees of; and of filiation.
 Religion and the semblances of: spirit worship, fetichism; serpent, crocodile, and tree worship.
 Reviews of works relating to Indo-China.
 Riddles.
 Saws, old and local.
 Sculpture and statuary.
 Sea, ships, sailors: superstitions about.

- Secret Societies.
 Serpent worship.
 Singing and songs: amatory, rural, epithalamic, etc.
 Slavery: former condition of; effects of abolition of, etc.; Slave-hunting.
 Spinning and weaving.
 Social Life.
 Social Organization: tribal, patriarchal, matriarchal, etc.
 Sorcery and exorcism.
 Sports, Pastimes, Recreations.
 Statistics of Census, Manners, Customs, Diseases, Births and Deaths, etc.
 Statues of Buddha: the most celebrated ones; various types of.
 Stimulants and narcotics: fermented drinks, hemp, opium, betel-nut, etc.
 Superstitions connected with Material Things.
 Taboo, traces or survivals of.
 Tattooing: designs, beliefs in connection with, etc.
 Temples and spires: types of, disposition, decoration, etc.
 Theatricals: performances, actors, mise-en-scène, etc.
 Topography, local—of districts, etc.
 Toponyms: transcription, lists, etymology, etc.
 Totems and totemism.
 Trade: inland, overland, sea-borne, and foreign.
 Trade routes: description, history, etc.
 Traditions, oral or written.
 Translations of Siamese and Lāu Works, whether historical, literary, technical, religious or otherwise.
 Translations of Foreign Works into Siamese: bibliographical lists of, criticism, etc.
 Translations of old or rare accounts of Siām into English, especially from the Dutch, Portuguese, and Chinese languages.
 Transport, especially inland, on rivers and canals.
 Trapping: methods, implements, ceremonies.
 Travels: journals of, notes on trips and excursions, photos of landscape views, etc.
 Travellers, the old Western; their accounts of the country.
 Tree worship: superstitions about trees, the felling of them, their influence; Tree-gods and spirits; tree-burial; tree-dwelling.
 Tribes, lists of: tribal organization, customs, etc.
 Village; village life; village communities.
 Vocabularies: especially of each wild tribe; of provincial dialects; of technical terms; etc.
 Vocal music.
 War dress, weapons, songs, rites, methods of warfare.
 Wats, Siamese and Lāu, and their inmates.
 Weapons: description, superstitions about, methods of manufacture.
 Weaving, woven fabrics.
 Weights and Measures.
 Winds: legends about, etc.
 Witchcraft.
 Woman, the Siamese and Lāu: social condition, characteristics, influence of.
 Worship.
 Writing: methods and implements for; alphabets; ideography.
 Zoology: history of zoological investigation in Siām.

G. E. GERINI.

Vice-President S. S.

AK. A. - A. H.

"A book that is shut is but a block"

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